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THE
C A S E
OF
MODERATION
AND

Occasional Communion

Represented by way of

CAUTION

TO THE

True Sons of the Church of England.

Church of R.

LONDON,

Printed for R. Wilkin at the *King's-Head* in
St. Paul's Church-yard, 1705.

THE
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 OF
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 IN THE
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 Printed for R. Wilson at the King's Head in
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Advertisement to the Reader.

THE Author of the ensuing Pamphlet begs leave to advertise the Reader in the following Particulars:

1. That what relates to the Dissenters, he desires it should be interpreted as spoken of a Party, and principally of their Leaders; and not extended to every particular Man among them; for that he is acquainted with several of them, whom he takes to be very sincere and upright Men, who love Peace and Quietness, and will not be brought over to engage in the Designs of their Leaders, how much soever they may boast of their Cementing, and Union in every Project Those crafty Men think fit to set a foot.

2. That he now is, and ever was utterly against persecuting Men for Matters of Opinion in Religion; and this he says to obviate an Objection: For he knows full well, that there are some Men, who, because a Man does not presently fall in with all their Measures, forthwith brand him as an immoderate Man, and of a persecuting Spirit. That therefore he does upon no account envy them their Liberty of Conscience; but would be glad (if it be possible) that it was yet more full, and to their compleat Content and Satisfaction: But believes withal, that it would be much better for themselves, as well as for the whole Nation, that they would sit down contented with it. And he cannot, for his Life, perceive in what Instances, or by what manner of Consequence, the Occasional Bill should affect the Toleration.

3. That if they are disposed for Places of Trust or Power, and can legally qualifie themselves, he hopes 'tis no wrong to them, to desire they may do it sincerely and uprightly, according to that Gravity and Plainness that Religion requires of all
Men

Advertisement to the Reader.

Men, and more especially in the greatest and most solemn Acts of it; and then he may assure them, that no Churchman will envy their Secular, no more than they will their Spiritual Advantage that they may reap thereby. But to play fast and loose, to carry double Minds and double Practices, and in the most holy things too, is a Reproach upon the Men and the Religion they profess. Therefore,

4. *What relates to Two other Parties, he desires no Abatement; but that every Man of them should take it to themselves, and hopes they will do so, and consider of it: For Hypocrisie is odious to God and Man, and cannot be too severely treated.*

5. *That he is sensible several others have travail'd in this Argument, and believes all have perform'd well, and to very good purpose; That he hath read two Books of the same Subject; but he hopes he hath done no Injury to the worthy Authors, having (as he conceives) treated of it in a different Manner; tho' probably the Reader may be of his mind, That the Performance is much inferiour to what those worthy Men have done before.*

I.

CHEATS are always in Disguise, and must be wrapt up in some fair Cover to make them pass; for how corrupt soever Mankind is, as to be willing to deceive, yet no Man can be deceiv'd bare-fac'd; 'tis an Argument of Folly to be cheated at all, but none are such Fools as to be cheated with their Eyes open; they must first be dazzled and blinded with fair and specious Pretences. And so far as such Pretensions prevail, so far are the Persons in danger on whom they prevail. The Mischief always bears a Proportion to the Quality of the Fraud, and the Sphere in which it moves: If it be baited for private and particular Men, the Influence also is private and particular, and no Man suffers but he that Swallows the Gudgeon. But if it be laid for the Publick; if the Design be against the Constitution; if a Nation, or a Church, are to be couzen'd, the whole is in Jeopardy, and the Men of Honesty and Penetration, who see through all the Disguises, are equally involv'd in the Common Danger, though not in the Guilt and Folly; they are overwhelm'd with the Knavery and Folly of the rest, and their seeing and discovering the Snares and Traps, will not prevent their being catch'd, but only augment the Smart of it, and their foresight both antedates and inflames the Misery. If the Mines be dug, and the Trains laid, and a Party within ready to joyn the Party without: If those whose proper business it is, either do not see this, or connive at it if they do, it will require no Prophecy to foretel the Event.

II.

The Establishment of the Church of *England*, and the fencing it with all the Mounds of Law, has always been the Care of the Government, and particularly since the Reformation: And altho' the principal End of this seems to be in order to the Salvation of Souls, the Constitution being Pure, Primitive, Apostolical, and admirably fitted to promote the ends of Piety and Religion; yet there is a less principal End, but a very great End too, and that is the Security of the State it self. The Church is undoubtedly the

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strongest

strongest Pillar of the State, and all wise Governments ever thought so. By the Church, I mean the Church of *England*, as it stands distinguished in it self, and distinguish'd by Law too, from all Sects of all Denominations. This Church doth not only bear a mighty Figure in the Commonweal, and is firmly knit and united with the other great Branches of the Constitution, but hath moreover always been the great Care of the State, to secure it in its Rights and Privileges, to fortify it against all Encroachments and Invasions. And (till there arose a *Protean* Monster under the Stile and Character of *Occasional Conformity*, which first trick'd the Laws in being, and hath since eluded all Attempts that might provide against it) hath always made new Provisions and new Fences of Security, according to new Emergences and Occasions. And for the Proof of this, I Appeal to the several Acts of Parliament made in favour of the Church of *England*: The Legal Securities thereby given to the Church, are too many to be recited at large, and too weighty to be recited by halves. I shall therefore at present only mention one single one, and that is, that the Law hath taken as much care, as 'tis possible for Law to take, that every Person, who enters into the Ecclesiastical State, or has any Benefit or Advantage thereby, be entirely, and *ex animo* of the Church of *England*. No Man can take Orders, or any Preferments, in the Church, but he is oblig'd to give all the Testimony, that a Man can give, by Subscriptions, Declarations, Oaths, Engagements, that he does heartily believe and approve the Doctrine, Discipline, Ceremonies of the Church; and upon the Omission of any one of these, his Preferments are void. And a Power is lodg'd in the Bishops and Ecclesiastical Courts to inquire into the Conduct of Spiritual Men, to see that the Orders and Rules of the Church be punctually observed, and to punish the neglects with suitable Censures, extending even to Excommunication and Deprivation: And it is not possible for the Wit of Man to contrive a better Method for the Security of the Establishment. Let every Man that is within the Church be true to the Constitution; let him be true to his own Oaths and Subscriptions, and the Church stands like a Rock, and need not apprehend any Storms *ab extra*. But the Ecclesiastical Body is like the Natural. The Humours putrify within, and Worms bred and nourished in her Bowels, bring all her Diseases and Calamities. Our Lord himself had a *Judas* in his own Family, and his Church has many, *Owen, Manton, Calamy, Binges, Marshal, Burton, Goodwin, Twiss*, and great numbers more were heretofore Men of the Church, (*moderate Men* I suppose) who had taken the Oaths, and pass'd the Subscriptions. I hope.

I hope the Church is not so much throng'd with them now, nevertheless 'tis apparent there are too many, and some of them dignified and distinguish'd: And it runs Parallel with the fashionable New Doctrine, as there is *Occasional Conformity*, so I fear there is *Occasional Swearing*, *Occasional Subscribing*, and *Occasional Declaring*; meaning, they take the Oaths, Subscribe, and Declare, upon such an Occasion, and for such a Purpose, to get a *Bishoprick*, a *Deanry*, or so. But this is Temporary, their constant Opinions are clear contrary, their Hearts, Minds, and Affections, are with the Faction. And from hence there are Two Things that deserve to be recommended to Observation: The *First* is, That whosoever is within the Church, and does not use his Power and Interest to promote the Welfare and Establishment of it; and much more, if he obstructs and prevents it as far as he can, he is in the Church, but not of it; he is *occasionally* there for his own purposes, but not for those of the Church, and will certainly betray it whenever there is a fit Opportunity, and a Conjunction of such Circumstances as he may find his Account in it. The *Second* is, That no Ties nor Obligations of Law or Conscience can withhold Men inclin'd to Schism and Faction, except there be at the same time a sufficient Power and Authority to restrain them: For Oaths and Engagements did never yet bind a Schismatick or a Rebel, nor never will.

III.

From the Consideration of these Two Paragraphs, That Frauds, what Poyson soever they carry within, are always gilded without, and propos'd with the fairest outside the Artist is able to Dress them in: That in proportion to the Extent and Value of the thing aimed at, is the Consequence of more or less Danger: That if it be a Branch of the Establishment, the Managers have in view, the Consequence may prove fatal to the whole; that the Church of *England* is the Publick Establishment; the Concern of the Government; the Concern of the Laws; and the Concern of all good Men. And from hence the first Question is, Whether the Gentlemen of the Faculty are not gilding over a deadly Pill, and dressing up a *Trojan Horse* to enter our Walls, possess our Bulwarks, and put our Selves, our Interests and Securities, into the Hands of the Contrivers? Or, (to speak without a Metaphor) Whether at this time, under fair and plausible Pretences, there are not Designs

laid very much to weaken, if not totally to undermine the Church of *England*, to make it useless and insignificant to all purposes of the Church, and to all purposes of State too, if not utterly to overthrow it, and break it to pieces as heretofore. And if there be, then the *Second* Question is, Whether every Man, who loves the Church and State, is not in Duty and Interest obliged to exert all his Power, Skill, and Cunning, to countertermine those Designs, and to preserve the Establishment? This is a necessary Inference drawn from the former; and if the First be proved, the Second every Man will make for himself, and conclude, that he ought to do so. Every Man, I mean, who is entirely of the Church of *England*, and hath either *Sense* or *Conscience*, *Honour* or *Honesty*, or is fit for any Trust in the World. Some perhaps may say it is God's Church, and he will take care; but this is an hypocritical Cover for Laziness and Insincerity; there is nothing in the World that we have any regard for, that shall want our best Endeavours. If our Wives and Children are in Danger, if our Estates and Fortunes are liable to Spoil and Rapine, Will we leave all to God? No, we shall exert all our Powers, try all our Friends, and make all the Interest we are able. And if we see the *Wild Boar* of the Forest rooting up the Mounds of the Church, if it be in our Power to keep him out; if we supinely neglect our best Endeavours, and cry out, *God* will take care; we affront *God*, abuse his Providence, and most commonly lay up a Title to Vengeance. *God* may secure his Church without them, but those who thus mock him, are likely, and for that reason the more likely to be exempted from the benefit of that Security, they would not so much as put their helping hands to.

IVT

That there has been from the Days of Queen *Elizabeth* a restless Party, (the Spawn of the Jesuits) who (by all the Ways and Means that Malice joyn'd with Cunning and Industry could contrive) have endeavour'd the Destruction of the Church of *England*, is too notorious to be denied, and need not therefore be much insisted on. A Party so indefatigable in Mischief, so sharp and eager in the Pursuit of it, that no Disappointments can discourage, no Laws restrain, no Punishments deter; but they follow their Game through all Difficulties; they pursued it quire through the Reign of two Princes, and brought it to Perfection in the third, that is, *they entirely ruined both Church and State;*

State; a Story in all its Circumstances so black and ghastly, so horrid and dismal, that no Age, no Place can parallel from the Beginning of the World. 'Tis an Original of Villany, no Pattern for it in the Examples of former Ages, and will for ever be inimitable by all Posterity, except by themselves: And when we have heard with our Ears, have seen with our Eyes, and have fresh in our Memories, such tragick and terrible Instances acted by this very Party: Have we any need of Incitements to awaken our Suspicion and Jealousy, to make us always to stand upon our Guard, and to arm our selves with the utmost Vigilance and Caution that Prudence can direct? Are these Arguments of Trust and Confidence to invite us to deliver our selves into their Hands, who have devoured our Fathers? Are these Reasons to admit them to Offices and Power, who following their own Inclinations, and avowed Principles, neither can, nor will make any other use of them, but to involve us and the whole Nation in the same inexpressible Calamities, we have once before suffered under their Hands? There is no need of consummate Prudence, or deep Foresight, one Grain of common Discretion is sufficient; and, if after all we shall neglect that Quarter, and take no care to guard the Avenues, we are prepar'd for Bondage, and must put on that heavy Yoke which our Fathers were not able to bear. Look into the Party, and into their Pamphlets, and see if they are not acted by the same Spirit and Temper which inspired their Fathers, and pursuing the very same Designs. They take the boldness to spend all the Eloquence they are Masters of, in making Panegyrics on Rebels and Schismatics, and Canonizing them for Saints, which plainly shews, they would act the same things if they could, and will infallibly act them if ever they are able. The Spirit of Mr. Calamy, the Grand-Father, is doubled upon the Grand-Son; and if any Man has a mind to make the Comparison, he may find in the present Age a parallel for all the renowned Heroes of Sedition that went before, and that the Church of *England* stands exactly on the same Terms with them, it did with their Fathers. And if any Man can doubt of this, let him cast his Eye upon *Scotland*, where he will see a flourishing Episcopal Church trodden under foot, and the old Doctrine of *Root and Branch* reviv'd, and exemplified with a Brutish and Diabolical Rage. And is it possible to believe that the *Presbyterians* in *England*, are other things from the *Presbyterians* in *Scotland*? That those, who on the other side the *Tweed* are Wolves and Tigers, on this side are all meek Lambs and Sheep.

That

that those who in *Scotland* have tore up Episcopacy with the utmost Barbarity and Inhumanity ; in this Nation they will lend their helping Hands to support it, or will not molest it, when it may be as much in their power, as it is now in their covenanting Brethren. If any Man can believe this, he ought to divest himself of Humane Nature, and be ranked amongst the stupid Animals ; all Reason is lost upon him, he cannot see an Inch before him, nor apprehend any Danger, till the Knife is at his Throat, or a naked Sword in his Bowels : And all that can be said to such Men, is, *Quos perdere vult Jupiter, eos dementat.*

V.

The old way of attacking the Church of England, was by the hardest Names they could think on ; *Babylon* and *Antichrist*, *Papery* and *Idolatry*, *Superstition* and *Will-worship*, were the Honourable Terms they bestow'd on the Establish'd Worship ; and *Baal's Priests*, and *Dumb Dogs* serv'd them to describe the Bishops and Clergy. But since the Days of *Occasional Conformity*, this Method is grown a little out of fashion ; and it was absolutely necessary it should be so, for their own sakes I mean, and not the least Abatement of their Venom towards us. For if kneeling at the Communion be *Idolatry*, then every *Occasional Conformist* is an *Idolater* : (For I hope occasional *Idolatry* is *Idolatry*.) And then I would fain know which way these Gentlemen of Discipline can keep *stated Communion with Idolaters*. So that had the old Game gone on, there would have been no need of the *Bill against Occasional Conformity*. For upon these terms the *Occasional Conformist* must either have renounc'd his *Occasional Conformity*, or his *stated Communion*, and the Dissenters themselves must have done the same thing the Bill would do, and have thrust him out from among them. So that we see a plain Reason why the Cry is a little sunk on that side of the Question ; but let not the Church of England be over-confident : For this is *Occasional* too, to serve a present turn ; but upon another Occasion, They can make us as *Idolatrous*, *Antichristian*, and as much *Baal's Priests* as heretofore. They have now other Irons in the Fire : A new Engine is set up, under the Cloak and Disguise of *Moderation* ; and they call it by that Name, and 'tis to be swallow'd under that Gilding. This they dress up as fine as they are able, bestow all the artificial Ornaments and Embellishments that their little Eloquence can reach to. 'Tis the *Mistress of all Vertues, the Summit of Religion, the Beauty of the Mind,*

Mind, the Harmony of the World, and the Cement of humane Society; and therefore being so very beautiful and sweet, and so very wholsome too, the Conclusion is, it ought to be taken by all Persons to whom they prescribe it: This is very subtilly contriv'd to make the Church *Felo de se*, and to lay violent hands on her self; and if it be taken according to their Preparation, and operates as they would have it, it will make the Church eat up her self, pull down her own Pillars, and throw open her Fences; they have nothing to do, but to sit still, and see the Work done by the Church's own Hands. These are the Politicks of their *Popish Fathers*; when they had try'd all other Artifices, they at last pitch'd upon this, to sow Schism and Division in the Church; and from thence sprung up this very Generation, who are now imitating their Fathers; and by a fine Stratagem are endeavouring to spread Faction in the Church, to set them one against the other till both are ruined, and they gather up the Stakes. Hence the Distinction of the *High and Low Church*; and hence it is that they are stroking some (whether Fools or Knaves) under the Character of *Moderate Men*, and branding others with all the Terms of Scorn, Ignominy and Reproach, that they can invent. And hitherto the Device hath taken; and if this Method goes on with that Success that it hath done for some Years past, it will soon bring this to the Issue they expect and wish for: The Church will fall into their hands, and be *moderated* into the Schism: For what can be otherwise expected, when there is a strong party without carrying on the Assault, and a Party within ready to betray it to them; when those who should guard the Avenues, should set the Watch, should lead the Forces, and govern the Fortrefs, are themselves tampering and treating with the Enemy; are actually upon terms with them, own them, and have the Confidence to appear in publick for them. This is plainly the Case of the Church of *England*, and which had long since been dropt into the Schism, had it not been for the generous, as well as vigorous Opposition of the worthy Lay Gentlemen of the *English* Communion, and some of the Superiour and Inferiour Clergy. And it must be confess'd, that if it prevails, it will be of far more pernicious consequence than any Affliction that hath hitherto beset this Church since the Reformation. The Calamities their Fathers brought upon the Church, were indeed very dreadful; but those affected only the Grandeur, Splendor, the Revenues and Establishment: Whatsoever was outward in the Church, fell under the Violence of their Hands; but the best
part

part, the Principles of the Church were still entire, and in its lowest and most persecuted State, those of the Church, both suffer'd for, and adher'd to her Principles. But here is a Device to poison her Principles, to corrupt the Vitals, and make her rotten at Heart; and if the Principles are lost, whatsoever become of the Honours and Revenues, the Church is gone. But perhaps the *Moderate Gentlemen* can dispense with that, if they can but enjoy the Perquisites; like *Hudibras*, if they can but have the Portion, the Lady may dispose her self where she pleases. But let them not Dream, for even this Trick will fail them; for whatever cry the Party may make against the Ceremonies, 'tis the Revenues they have in view; and if every thing in Controversy were delivered up to them, except they can have their share of the Revenues and Profits, their Consciences are so very tender, they will not be satisfied. 'Tis a mighty mistake to think that the *Weakness* of our Brethren consists in boggling at a Ceremony or two. Alas! their Tenderness is made up of Envy, Ambition, Covetousness, and Sacrilege; and to see the Profits of the Church enjoy'd by any body but themselves, is a fundamental Scruple. If therefore you think ever to give them compleat Satisfaction, you must deliver over into their Hands all the Revenues of the Church, and then their Consciences will be satisfied as to you, and their Scruples will be turned one against another; for then they will Quarrel among themselves who shall have most. And what, I pray, means all this Noise of *Moderation*, *Occasional Conformity*, and the like? Why, truly to satisfy the Scruples of their Consciences, that they may come into Places of Honour and Profit. The Conclusion from hence is, let Men be as *Moderate* as they will, or as *Moderate* as the Party would have them, if ever they get the Game in their Hands, they will make them take one Step more of Moderation, and moderate their Fortunes too, and perhaps reduce them to the Moderation of the Church of *Scotland*, to beg their Bread, and to subsist upon Charity.

VI.

When any thing is propos'd and recommended, especially if it be to Excess, 'tis the part of a wise Man to consider not only the nature of the thing it self, but the end also for which it is propos'd: *Moderation* is a considerable Vertue, makes a great Figure in Religion, and needs no Man's Eloquence to set it off, but

but hath Beauty enough of its own to recommend it. These Men have flourish'd, and daws'd it over, and dress'd it up with so many fine Trimmings, as if it were a Sight to be seen, and they were to get Money by it; which does no right to *Moderation* (for Vertue always both is, and shews best, in its own shape) but only fits it for *their Use*; like Mountebanks who cram the News-Papers with Advertisements in commendation of the mighty Efficacy of their Medicines; that they have Pills, Powders, Liquors, which will purifie the whole Mass of Blood, fortifie the Heart, Stomach, Brain, and all the Vitals, expel all scorboutick and Venomous Taints from the Center, preserve Life, restore Radical Moisture, and as many more things as you please; and this publish'd, not for the sake of filthy Lucre, but for the good of Mankind, that those in distress may not want the Benefit of such stupendous Medicines. Now what is all this for? not one Tittle for the vertue of the Receipts (if they have any) and as little for the Benefit of Mankind; but for the pure and sole Advantage of their own dear selves, that the foolish People of the Nation may be lur'd to purchase their Stuff, and fill their Pockets. The famous *John Puntraus* in 62. or 63. set up a Stage at Oxford; and the last day but one of his Appearance, after his Markets were over, he tells the People, *That this being both a Famous University and a Famous City, and where he had received great Civility and great Encouragement; he would express his Respect and Gratitude in a manner not very usual to Men of his Profession; and that the next Stage-day (which would be the last of his Appearance there) he would give a Shilling to every one that pleas'd.* This amus'd his Auditory, but however brought a great Multitude together to see the Event: And then he tells them, *That the day before he had made a considerable Promise to them, that he was mindful of it, and did resolve to make it good in every Particular; and then takes up his Trinkets between his Thumb and two Fingers, and with great Gravity tells them, That where-as heretofore he had all along sold that Parcel of excellent Medicines for half a Crown, he would now purely for their sakes sell the same Parcel for eighteen Pence, and consequently every Purchaser would thereby gain a Shilling; and so he had compleatly exonerated himself of the Promise he had made to them.* This made the Half-crown Purchasers a little Chagrin, but however took with the Crowd, who thought themselves mightily oblig'd; and he sold more of his Medicines by that Stratagem, than he had done in all the seven Weeks he had been there before. And the truth of the Case, was this, in all that time he had but sluggish Markets, and a great Load of his Medicines

Medicines lay upon his Hands, and he thought of this Device to get them off. The famous City and University might sink or swim, and the Crowd might shift as they pleas'd; all the Respect, Gratitude and Goodness, was only to get rid of his Medicines, and take their Money, to sell two penny-worth of Stuff for Eighteen Pence. And here we have a true Emblem of these Gentlemen's *Moderation*. They extoll it to the Skies, and make it a greater Vertue than in truth it is. But then they play the Mountebank with it. 'Tis not the Vertue they look at, but the Device and Stratagem, and how serviceable it may be to gain the Ends they aim at. They can do as much to the contrary Extreme, if the Season was but ripe for it, and the Circumstances proper. They can bestow as fair Words and as fine Epithets on *fiery and intemperate Zeal*; and lay out (as they have done heretofore) all the Blessings in the Bible upon it. But their Business now is not to storm the Church, but to lull it asleep; to make us relax our Care, quit our Defences, and neglect our Safety, till they have done their Business: And it seems they have pitch'd upon *Moderation* as a Charm to work us into this State of Stupidity. They use it therefore, not as a Vertue, but as a Tool or Instrument to work with. And let *Moderation* be as great a Vertue as they would have it, if the Business they have with it is only to circumvent their Neighbours, they apply it viciously, and make it subservient to Purposes that *Moderation* is a perfect Stranger to. Suppose, for instance, the Evil one, having a mind to corrupt the Good Seed, finds himself prevented by the Vigilance of the Husbandman; he therefore tells him, that the want of Sleep is very prejudicial both to the Body and Mind; it impairs the Strength, breeds Weariness in the Limbs, Confusion in the Memory, Dulness in the Senses, and in fine, endangers a Phrensie or Atrophy: On the contrary, Sleep is of wonderful Advantage, is a Repose from Cares, restores the Strength, helps the Digestion, recreates the Vital and Animal Spirits, quickens all the Powers of Nature, and enables Men to perform their Business with Vigour and Alacrity: That therefore he would do well to watch less, and sleep more, and take a good Dose of *Opium*: Which being comply'd with, he takes his Opportunity; and while the Husbandman was asleep, does his Business, and sows Tares among the Good Seed. Now, tho' every Word that was spoken of Sleep, was strictly true, yet for all that 'twas Knavishly prescrib'd, and Foolishly follow'd. The Pretensions were right and true in the Premises, but the Application abominably false and treacherous. What-
soever

soever therefore *Moderation* may be in it self, 'tis with them a *Gin* and a *Trap*: And tho' when it comes to us in the *Habit* of *Vertue*, it deserves from us all *Respect* and *Veneration*; yet when 'tis made a *Covering* for a *Snare*, it ought to be well consider'd, and well view'd on all *Hands*. We very well remember the *Guise* of their *Fathers*, who had always a great deal of *Religion* in their *Mouths*; but the *Use* and *Application* was always also *Schism* and *Rebellion*, the *Ruin* and *Destruction* of *Church* and *State*; and all their *Villainies* were acted under the *Mask* of *Godliness*. The best things are capable of being misapply'd, and then they prove the worst. Let it be granted then, that *Moderation* is a great *Vertue*; and if they will have it so, one of the greatest: Then in the first place, the greater the *Hypocrisie* in abusing and mis-applying it; and in the second place, the greater need have we to be cautious, and look about us. When the *Devil* quoted *Scripture*, it was design'd for a *Temptation*, even to our *Blessed Saviour* himself.

VII

If *Moderation* be so mighty a *Vertue* in it self, and at the same time so mightily esteem'd by them, a *Man* would imagine that the natural consequence of this would be, the laying out their *Care* and *Pains* in propagating it among themselves, and in their own *Flocks*. How can they better evidence the value they have for so great a *Vertue*, than by planting and cultivating it in the *Minds* of their own *People*; and so certainly they would, if they had but half that respect for it which they pretend: They would find work enough at home to temper and qualify a stubborn and perverse *Generation*, and would have but little leisure to step out of their *Province* to reach the *Church of England*, who have able and honest *Guides* enough of their own, and need not learn of them how to instruct their respective *Flocks* in *Moderation*, or any other *Vertue*. *Moderation* is truly taught, and truly practis'd too, in the *Church of England*; but with them 'tis neither preach'd nor practis'd; but they have set up a *Pseudo-Vertue*, and that not for themselves, but calculated for us: And they would fain persuade the *Church of England* to swallow the *Counterfeit*: And in order to this, they have annex'd abundance of sovereign *Vertues* to it. 'Twill heal our *Breaches*, and give us favour in the *Eyes* of *Dissenters*: And if the *Church* will but put on this white *Robe* of *Moderation*.

tion, it will make her, like the Sun, bright and illustrious, and more venerable than any that went before: Whereas, after all, 'tis the *Shirt of Hercules*, (which had many Vertues ascrib'd to it too) but was no sooner put on, but it poyson'd the Body, and fill'd it with Incredible Torments, which nothing but Death and the Fire could put an end to. They may celebrate as much as they please; but if the Sound of *Moderation* be not heard among them, 'tis plain they do not believe one word of it themselves. And is it not very fine, that those who were always loading the Church with the blackest Calumnies and Reproaches, should all of a sudden become so very tender of the Honour and Reputation of it, that when they have in their Hands one of the brightest Vertues, the most shining Graces, should pretermitt their own People, and freely bestow it on their old Friend the Church of *England*. We have an Example before us: They once promis'd to make King *Charles the First* a most glorious King; and they were as good as their Words; but it was by his *Martyrdom*: Their Violence and Wickedness made him glorious, not their Duty and Kindness: And if they have any Glory in store for the Church, we may be sure it will be of the same Nature and Quality.

VIII.

It is a little surprizing, and will certainly be so to any Man, who is acquainted with their Schemes of Religion, how any *moral Vertue* should come so much into their Favour, as to be advanc'd and magnify'd in so high a Degree. Every Man who knows any thing of their Notions, knows withal, that (however it is in the Church of *England*) with them *Morality* is but a dull and insipid thing: That a Man possess'd of all *moral Vertues*, and carefully and sincerely practising them; the best Character they can afford him, is of a *Plain Moral Man*, and they will hardly admit him to be a Christian. I do not say, nor mean, that they are *Antinomians*; but this I say, that altho' they do admit *these* to have a place in Religion, yet it is in such a low and inferiour Rank, as if they hardly deserv'd their Pains. Look into the Descriptions they give of *Morality* and *moral Men*, and you will find nothing Superlative in the Character; on the contrary, they always represent them in such Terms of Diminution and Abatement, as if they were rather the Objects of their Pity and Scorn, than Veneration. They can hardly mention them without an Air of Contempt; and if ever they come

come in their way, they rarely fail to fix on them some Marks of their Dis-esteem. Whence then is it that one single Branch of *Morality* (and that not the greatest, tho' all are considerable) hath so wonderfully charm'd them? What hath open'd their Eyes to see the Beauty and Excellency of one *Plain moral Vertue* which they could never before discern in them all together? Are they come over to the Church of *England* in this point? I would to God they were; I should esteem it one of the happiest Days of my Life: for then I should hope in a short time to see the Church at Unity, the Nation at peace, and all happy. For whatever is pretended, Vice only breeds the Schism, and Vice only nourishes it. Conscience is the Pretence; but (whatever some well-meaning and sincere Men may be made to believe) Conscience hath nothing at all to do in the matter. 'Tis Pride, Passion, Self-love, Envy and such other *immoral* Principles, that are the Grounds and Causes of Schism and Confusion: And what has Conscience to do with such things, or such things to do with Conscience, except it be to use it for a Cover, or Stalking-Horse? Men may therefore dispute for ever, and bring the most satisfactory Reasons in the World to prove the Necessity of Unity; the Authority of the Church, the Innocency and Usefulness of the Ceremonies. This is but beating the Wind; the Plaister is apply'd to the wrong Sore; they are not, never will be satisfied, till these Vices are reform'd. And where the Conscience is not so weak, as the Passions are strong, *Morality* is the only proper and adequate Cure: And would these Gentlemen be but in good earnest; would they praise this Vertue so long till themselves fall in love with that, and all the rest; was *Humility, Meekness, Patience, Obedience, Charity, yea, and Moderation* too, sufficiently fix'd on the Minds and Consciences of Men, the Noise of Discord and Division would soon cease; we should see them in their lovely Fruits of Peace, Unity and Joy in the Holy Ghost; and the Church would be amongst us what it is in it self, an Emblem of the State above. But if this be not the case, as it is too evident that it is not, if their Sentiments are not chang'd at all. If *Morality* bears the same figure with them now as it always did, then 'tis too plain that these are fictitious and treacherous Praises, not to recommend a Vertue, but to sweeten a nasty Potion: For to commend unmeasurably what we do not admire our selves, is a Mixture of Hypocrisie and Fraud, to abuse the credulous, and put off false Wares.

IX.

And it is yet more unaccountable how it comes to pass that among all the Vertues, they should pitch upon *Moderation* to exercise their Faculties upon; there is nothing in the World more contrary to them to all intents and purposes. Their Principles and *Moderation* is a Composition of Fire and Water; a Mixture of contradictions which destroy one another. Had the Theme been *Zeal*, and that very bitter and intemperate, the Authors and the Subject would have agreed very well: But to bestow their Encomiums on *Moderation*, is to blacken themselves, and libel their whole Party. To lay out their Talent in writing Panegyricks on Wild-fire and Gunpowder, on things that would enflame the World, and turn it Upside down, would be to speak themselves to celebrate their own Spirit and Temper; and they have numerous Examples among themselves to illustrate it. The Topicks are in their own hands, and they have a large Field of Matter before them; They have the whole History of this Nation for Eighteen Years together, to shew of what make their *Moderation* is; 'Tis the *Moderation* of Rebellion and King-killing, of Schism and Sacrilege, of Murdering and Beggering all the Loyal and Orthodox, of first spoiling the Church and State, and then dividing the Spoils among themselves. 'Tis, in short, a *Moderation* that delights in Blood and Rapine: And without going so far backward, we see at this very day in *Scotland*, that 'tis the *Moderation* of a Whirlwind and furious Tempest that overturns all before it. And I think I may defie all the Party to shew me one single Instance of true *Moderation* ever exercis'd by them, or any of them, whenever it was in their power to do otherwise. And as are their Practices, so are their Doctrines. Every Man knows that their *Rigid Discipline* (call'd by them the *Scepter of Christ*) must be submitted to by all; and if they will not submit willingly, they must be made to do it; and whenever they were able they never fail'd to make them submit with a Vengeance: There is no *medium* between submitting and starving. Such then is their *Moderation*, and such are the Fruits of it; *Moderation* in the complexion of a Fury, and dress'd up with Snakes and Scorpions. 'Tis, in short, the *Moderation* of the *Inquisition*, or of the *Ten Persecutions*; or, if you like it better, in Mr. *Johnson's* Phrase, 'tis the *Moderation* of the *Bow-string*, *Arbitrary*, *Fierce*, *Inhumane*, *Cruel*, and *Bloody*. And now let every

every Man try his Temper, and see if he can guess what a measure of Confidence is requisite to qualify these Men to take the Name of *Moderation* into their Mouths without Shame and Confusion. It certainly requires a *hard Heart* and a *hard Forehead* too, for Men to speak with a good Grace of that which directly Reproaches and Condemns themselves; every good Word they give it, is a Reflection upon themselves, and flies in their Faces; their Panegyricks on *Moderation*, are just so many Satyrs and Invectives on them and their Party. But that be to themselves, we have nothing to do with their *Modesty* at this time, and we suppose their *Modesty* and *Moderation* are both alike. It is, we confess, somewhat uncouth and unnatural for the Doctrine of *Moderation* to come recommended from the most *immoderate* Party under the Sun. 'Tis like the *Atheist* teaching Religion; the *Profligate*, Virtue; however the things are good, though the Teachers are unequal and stark naught; the Praises of *Moderation* indeed look awkwardly from *their* Mouths, and are apt to turn the Stomach, but the thing is good, and they may take their liberty; we have nothing to say against *their Moderation*, if they have any, which we do not know. But our Business is to watch and provide against *their Immoderateness* which we do know; and more especially at this time, and for this reason, because they are now so busy, and tampering with *Moderation*; for (to use a Comparison between things and not Persons) when a Knave Preaches up Honesty, or a Whore Chastity, 'tis to make a *Cully*, not a *Convert*.

X.

Moderation is a very good Word, and under which is meant a very good thing. But there is nothing so good, but may be abus'd if Men give their Minds to it, and are stock'd with a sufficient Measure of Wickedness to attempt it. And *this Party* of Men are remarkable for a peculiar Boldness in this kind, as if the Abuse of the best and most sacred Things was their proper Talent and Province, and wherein they stand distinguish'd from all other sorts of Men. We have seen the most Holy and Tremendous Name of GOD made use of, to set off the vilest Purposes, *Rebellion* (the most accursed of *Rebellions*) hath been called the *Cause of God*; pursuing the *Lord's Anointed* with Fire and Sword, is with them *Fighting the Lord's Battels*, and *helping the Lord against the Mighty*; *Sacrilege*, *Murder*, *Rapine*, *Plunder*, *Devastation*, is *doing the Work of the Lord faithfully*; every Success, though

though accomplish'd by the worst means, and for the worst ends, is *God's Seal*, and *God's Testimony*; and they forthwith lay claim to his *Approbation*. The most wicked *Combination* and *Confederacy*, is call'd by the Name of *God's most Holy Covenant*, and the greatest *Blessing* to Mankind next the *Covenant of Grace*. And to make it yet more stupendous, they form'd it into an *Oath*, and address'd themselves to it in the most Sacred and Solemn Manner, and with *Hands lifted up on high*. Wherein they first audaciously abus'd *God's Name*, in setting it to a *Conspiracy* of their own contriving. And Secondly, abus'd his Nature, in making him Party to a *Bond of Iniquity*. And, Thirdly, scorn'd his *Vengeance*, in calling that upon themselves, when they were swearing to a *Lie*. And when they were making a *League* with *Death*, and a *Covenant* with *Hell*, and mutually binding up one another to destroy *God's Church* upon *Earth*, and to perpetrate as many Villanies as they had Power to perform; they cry it up as the Off-spring of *God*, the Child of *Heaven*, the Bond of all Peace, and all Perfection, the Cure of all Miseries and Distractions: And yet this *Godly League* was as bad in the Intention, and worse in Effect, than the Oath of *Faux, Catesby*, and the Gunpowder Conspirators, that was design'd to Blow up the King and Parliament; but this actually did it, executed their Intentions in a direful manner, and blow'd up King, Lords, Commons, Church, State, and the whole Constitution: And yet, notwithstanding, there are not a few among them, who to this very Day, hold the Obligation of this consuming Covenant. An admirable Qualification, I presume, to fit them for Places of Power and Trust; for if it binds, the least it binds to, is to pull down the Church, and they may put what Sense they please upon it, and (as heretofore) Interpret it to destroy as far and as wide as they please, or as they are able, and to put such Men into Offices, is to qualify them, to put the Covenant in Execution, that in Conjunction with their Brethren they may once more Blow up Church and State. In short, *God's most Holy Word* hath not escaped their sacrilegious Hands, but almost from one end to the other they have perverted, and wrested it to patronize Unrighteousness, and to encourage and harden Men in the practice of it, and at the same time to perswade them that their Villanies are meritorious, and they are doing *God* good Service. Nay, they cannot forbear insolently intitling *God* himself to their very Fooleries and Dotages. Their *Extempore* Nonsense, Incoherences, Tautologies, (not to say Blasphemies) must be ascribed to the Divine Majesty, and call'd

call'd *Praying by the Spirit*. It would be endless to pursue this Subject ; any Man who has a mind to it, may consult their Rebellious Sermons, where he will find whole Volumes of it, and by these *tender Conscienc'd Men*, the most horrid Crimes, not only justified, but *sanctified* ; the People incited to the worst of Villainies, and a Text quoted for it, and the holy Name of God outraged and insulted, and brought to father all manner of Impieties and Blasphemies. The truth is, there is nothing that is good comes into their Hands, but they abuse it. They have the face to call their own *hard Hearts tender Consciences* ; and the most *violent and headstrong* Party upon Earth are named the *weak Brethren*, and who must not be offended. Which two Pleas might possibly have pass'd in the Days of *Q. Elizabeth* : But when we have seen and felt their *Fierceness* ; when the whole Nation hath terribly smarted under their *Fury* ; to talk of *Tenderness* and *Weakness* now, is not only to mis-apply good Words, but to abuse common Sense. Perhaps you will say, What is all this to *Moderation* ? I hope Rebellion, Sacrilege, the Solemn League and Covenant, and all the hard things above, are not the Concerns of Moderation ; and that is the Question now, and other Matters are foreign, and besides the purpose. 'Tis true, these things are far enough from Moderation ; but however, not besides the Purpose, nor foreign to the Question. This is not a Season for the *Thundering Doctrines* : The *Good Old Cause* hath neither Generals, nor Armies, nor a House of Commons to back it ; And it would not favour of their wonted Cunning, in such a Posture to shew their Teeth, and cry out *Down with it, Down with it, even to the Ground*. These are *Occasional Doctrines*, to be us'd when time serves. I do not therefore charge them with sowing and propagating these horrid things *just now*, at least not openly : They are wiser than so, and know Opportunities better ; when they want Power, their Consciences are tender, and they are *weak Brethren*, and all for Moderation. The Posture requires Art and Dissimulation, and they are to work by Craft and Insinuation, when they cannot effect their Business by a strong hand. This therefore is a proper, natural, and necessary Inference, and which every wise Man must make, That those Men may profane and pollute one innocent Vertue, to insinuate themselves into the Heart and Bowels of the Church, to corrupt and undermine it, who have already profan'd God's Name, and all Religion, to beat it down with Violence.

XI.

Moderation is one of the Christian Vertues, and but one : And Religion is a Complex of all : And there is such a mutual Harmony and Agreement between the Vertues, that they very well consist together, and can never clash and interfere with each other. Christian Charity does not devour Justice, nor Zeal eat up Charity, nor Peace destroy Righteousness, nor Moderation Unity : And whenever they do, the Vertue is mistaken and perverted, not to Religious, but corrupt Uses. There can therefore be no *Moderation* in Schism ; because Schism is a direct Breach of Unity, and Unity is a Christian Vertue, as well as *Moderation*. This would be to destroy the Harmony of Religion, to make Discord and Division among the Vertues, and set them together by the Ears. Whereas true Religion is the most uniform thing in the World ; and in the honest practice of it, all the Vertues are equally maintain'd without the least prejudice to each other. When therefore these Men call upon us for the Practice of Moderation, we answer Yes, we ought to practise it ; but then we must preserve Unity too. We are bound to take care of the Peace of the Church, and to oppose Schism the best way we can ; and no Moderation in the World can dispense with that. But it seems they would have us so to doat upon Moderation, as in vertue of it to overlook their Schism, to slacken our Endeavours in opposing it, and to suffer it to grow and thrive, till it hath torn the Church to pieces. But, by their favour, this is not Moderation, but gross Stupidity and Negligence, if not worse ; breaks the Chain of Christian Vertues, and unsettles the very Foundations of Religion, and no honest Christian can be moderate in that sence. In like manner, all the Christian Vertues have their proper Objects about which they are conversant ; and whenever they are plac'd upon wrong Objects, they cease to be Vertues, and become Vices, and most commonly the worst Vices of all. As for instance, if Charity be plac'd on Mens Vices, and not on their Persons, 'tis not the Christian Grace of Charity, but a Criminal Participation of other Mens Sins. If Justice be plac'd on Mens Persons, and not on their Causes, 'tis Partiality and Corruption, and not Justice, but the Breach of. If Unity be in Iniquity, 'tis Conspiracy and Combination ; if Perseverance (the Crown of all Vertues) be apply'd to Mens Sins, 'tis Obstinacy, Refractoriness, and Hardness of Heart. If Mode-

ration.

ration be placed on Schism; 'tis either Lukewarmness or Hypocrisie, or both. For Schism is the Object of Zeal, and not of Moderation: Nothing can qualifie it, and no quarter ought to be given it. When therefore they extol Moderation, they mean it as apply'd to their Schism; and so instead of a Vertue, they celebrate a most filthy Vice, and praise the Beauty of one of the most deformed things in the World: Just like the Gentleman, who having a very unhandsome Mistress, thought however, that it becom'd him to say something in her praise; and that he might do it with some shew of Truth, he thus accosts her, and tells her, That she enjoyed all Excellencies and Perfections that Men were apt to admire in the Persons of her Sex, tho' not exactly in the same manner with other beautiful Women: That she had that lovely and fine complection'd Red, but not in her Cheeks indeed, but very plentifully, and to the full in her Nose; There was also the pure white Ivory, not in her Teeth, but being so very near, it had slipt into her Lips: She had the sparkling Blackness, not in her Eyes, but with greater proportion in the Neighbourhood in her Teeth: There was not wanting the flaming Yellow, not in her Hair, but Nature had not been sparing; but had diffus'd it all over her Skin: She had also two delicate Prominences and Protuberances, not before, but Nature had transplanted and plac'd them behind on her Shoulders. So that she had every thing, for which even the Wits and the Poets commend their Mistresses, all the Lilies and Roses, the Ivory and Alabaster, the Gold and Amber; in fine, all the Ornaments and Graces in which the most celebrated Beauties prided themselves. And as to the place, that was but a Circumstance, and signified not much, so long as she possess'd all these fine things in Substance and Reality. Now this in jest, is a true Representation of that Moderation which they would have in earnest. For, as Beauty consists, not in Things, but in the right Disposition of them; even so does Vertue too. When Moderation is in its true Place, and exercised about its proper Object, 'tis a noble Vertue, beautiful and lovely, and deserves all the Praises that they or any body else can give. But when they resolve to translate it to their Schism, to countenance their Errours and Faults, and to abate that Zeal and Veneration every Man should have for the Church, and her Constitutions; 'tis a Vertue misplac'd, that is, a downright Vice and Deformity, and degenerates into one of the foulest Crimes a Man of Religion can be guilty of. For the proof of this, you need only take a Character of the *Moderate Men* they

would have, and would persuade the Sons of the Church to be. A *Moderate Man* then (in their sense) is one who is very loose in his Principles, but looser in his Conscience; who casts a very favourable Eye on the Schism, but carries an ill aspect towards the Church of which he is, or pretends he is, a Member; who enters into the Church because there is something to be got by it, and at the same time hates the Constitution, and would be glad to lend his helping Hand to destroy it; who subscribes and swears to, the Articles, Canons, Homilies, and even in the very Article of Subscribing and Swearing, approves very little of the Matter, and in most things believes the direct contrary; who performs some of the Offices because he cannot help it, and at the same time condemns them all, and at every Opportunity preaches, writes and makes Speeches against them; who recites the Creeds, and interprets them Heretically; who writes upon the Articles, and explains them Schismatically; one, who is so very moderate, that he cannot see the plainest things in the World; can see no Excellency in the Church, no Schism in the Schismatics. In short, your *Moderate Man* is Two Men; one in outward appearance, and another within. By his Post, Station, Revenues, he is of the Church; by his Inclinations, of the Schism; who is visibly of one Church, and secretly of another. Now here is a fine Character of a Vertue compounded of a thousand Hypocrisies. And if this be the Case of Moderation, *Sit anima mea cum Philosophis*; I had much rather be a sincere *Turk* or *Jew*, than such an Hypocritical Christian.

XII.

It may be fit and reasonable to enquire into the Nature and Uses of this Vertue of *Moderation*; what it is, and wherein it consists; what Influence it hath upon Humane Actions, and how it may be accommodated to those that dissent from us in Judgment or Practice. *Moderation* then in its First and Scripture Sense, hath a particular and immediate Respect to the things of this World, and means a small and indifferent Regard to all Sublunary Things, to esteem and use them as they deserve, as things Transitory and Perishing; not to overvalue them in our Opinions; not to delight overmuch in the Enjoyment of them; not to be over solicitous and careful in the Acquisition and Pursuit of them. In another Gospel Term 'tis called *Mortification*, and the Extent of it is sum'd up in that Command of the Apo-

Apostle, *Love not the World, neither the things of the World.* It is oppos'd to *Ambition, Covetousness, Luxury, Self-love*, and whatsoever in the Gospel is branded by the Terms, *Carnal and World-mindedness*; so that a *true moderate Man* is neither *Proud*, nor *Ambitious*, nor *Covetous*, nor *Voluptuous*, nor *Discontented*; in a word, nor *Carnal*, nor *carnally Minded*. Now, it would be well, if any Party amongst us could justify their *Moderation*, and quit their Hands in this Point; but the World hath too much Power and Influence on Mankind, as to make *Moderation* ever unreasonable to all sorts of Persons; and whosoever accuses others, had need look to our Saviour's Caution, and see that he be clear himself before he casts the first Stone. Nevertheless, if I may have leave to point out those, who seem to have the most eminent Share of these Vices, and seem to Signalize themselves above others: I would name the *Occasional Communicant*, who joyns in the highest Act of Communion, with a Church, of which he is no Member, and only to qualify himself for some *Secular Advantage*. And the *Hypocritical Churchman*, who enters into the Church for the sake of the Revenues and Preferments, but is not entirely of it, but of another Perswasion in his Heart, and either Halts between the Dissenters and the Church, or is rather a Dissenter in his Principles. These two stand the fairest, and I presume, without any wrong to them, may be call'd the most *immoderate Men* in the Nation. For in Religious Matters to tamper with a Man's Conscience for Gain, is the greatest Evidence that a Man can give of an *immoderate Love of the World*. However, if these Gentlemen, or any other, will perswade Men to Moderation to the best of their Skill and Power; if they will first subdue the World in themselves, and then use all their Authority, Interest, and Endeavours, to beat it down in others, I am confident they will meet with no Opposition from the Church, but on the contrary all their hearty Concurrence, Wishes and Prayers. But I am confident withal, That if they can prevail, and gain but this one Point over Mens Corruptions, our Divisions will be immediatly heal'd, and Schism driven out of the World; for the Root of Schism is *Carnal*, and the Apostle himself reckons it among the Works of the Flesh.

XIII.

Moderation in a translated Sense may be applied to *Persons* and *Things*, and means a *just and equal Estimate*, not over-rating, not unduly prizing Men and their Possessions above what they deserve, but to Proportion our Regards and Inclinations, more or less according to the respective Merits. On the one hand, 'tis oppos'd to *Flattery*, and *having the Persons of Men in Admiration*; And on the other, to the regarding Men for things of less worth, rather than for those that are better, and more valuable, for their Honours, Wealth, Parts, more than for their Virtue. *Virtue* is better than *Wit*, *Riches*, or *Honour*; *Wisdom* is better than *Honour* and *Riches*: And the proper Office of *Moderation* is to set the Scales even, and true Merit only to turn the Ballance: But then 'tis with this Consideration, That the best of Men, and their best Actions too, are tainted with *Vanity*, *Imperfection*, and *Infirmity*. Although therefore Mens Virtues are to be respected, and their Persons for their Virtues; yet this must be within the Bounds of *Moderation* too, and suited to the Terms of a *lapsed State*. Not to take every thing they say or do for Gospel; not to be lead blindly, or follow their Examples without better warrant. Now, if these Gentlemen would have the Church of *England* moderate towards them in this Sense, meaning not to *overvalue their Persons*, not to set too great a Rate on their Virtues, not to esteem them better than they deserve; I suppose they need not give themselves much trouble, nor write any Books about the matter; For the *Highest Churchman* (I dare say) is moderate enough in this Point. The Sons of the Church neither do, nor think they have any ground to exceed in admiring either their Intellectual or Moral Qualifications; they do not think that all they have Wrote against the Church, hath the least Shadow of Reason or Truth, but is a Sign of a *Stiff-Neck*, and a terrible *Obstinacy*; they do not take their *Yawning*, making of Months, and affected Grimaces, to be powerful *Praying* or *Preaching*, but purely theatrical and downright *Hypocrisy*; they take *Occasional Communion* to be a Juggle, both with Law and Conscience. The Church is not given to call *Craft*, *Insinuation*, *Bold Application of Scripture*, *Unmeasurable Confidence*, and such like things, by the Name of *Virtue*, nor believe that those that are addicted to such Impurities, are the *Choice Saints of God*, however they may call themselves. In short, The whole Conduct of the Party, since their Appearance in the

the World, hath abundantly provided for this Point, that the Church of *England* shall not have too good an Opinion of them. They may therefore do well to look a little nearer home, where they have Matter enough for their Cares and Instructions to work upon. To prevent that exorbitant Admiration, their Party hath for the Persons of their Leaders, whose Distates they swallow Implicitely, and follow them with equal Veneration and Blindness. Was it not for this, a little *Nonsense* deliver'd with a certain Twang, would not pass for the Choice Doctrines of Religion; nor a wry Mouth, and distorted Countenance, for extraordinary Marks of Sanctity. This is the Cement of the Party, both brings and holds them together; they have no other Bonds and Ligaments; and if they were once become *Moderate* in this Point, the *Faction* would dissolve, and be no more. 'Tis for this Reason, that their Leaders cultivate this Vice among them all they can, and use all sordid and scandalous Arts to acquire an ungodly Reputation among the deluded Multitude. And this is the State of the Case, The one is not more ready to lead, than the other to follow, both alike contribute their Endeavours; the People love to be deceived, and place their Abuses among their Blessings, and their Guides pride themselves, and glory in deceiving them; 'tis their Delight, their Honour and Crown. Take one Instance for all. There had been a long Acquaintance and Friendship between Mr. Secretary *Morrice* and Mr. *Calamy*, (whether it was interrupted during the Rebellion and Usurpation, I know not, but) after the Restauration of King *Charles II.* the Secretary sent for him, and told him, That the Trouble he then gave him, was upon the Account of their ancient Friendship, and to recommend a good Preference to him, (I think a Deanty) which the King was willing to dispose of to him. That he was very sensible what Opinions Mr. *Calamy* had espous'd; but believ'd withal, that Two or Three Ceremonies, and the Government of the Church by Bishops, could not stick with a Man of his Understanding; especially, seeing he had so much Experience of the Tendency of the contrary Opinions, and into what Confusions they brought the Church and State; and therefore desired him to speak freely and clearly to him, and without reserve, as to his old Friend, and one that wish'd him well. Mr. *Calamy*, after a little Pause, return'd him this Answer, Oh, Sir, (says he) you do not know the Sweetness there is in being the Head of a Party. This Answer both surprized and cured the Secretary, and there was an end of the Acquaintance.

They have too good a Conceit of themselves to like this sort of Moderation; and whatsoever retrenches their ill-gotten Reputation, they will neither recommend to the Church of England, nor practise themselves: But they would fain extend this Sense farther, and carry it to the Church, and the Concernments of the Church. To moderate away the Being, at least the Order, Harmony, Beauty and Decency of God's Church upon Earth; and then they are *Moderate Men*, who have as low and mean Opinion of the Government, Authority, Liturgy, Rites and Ceremonies of the Church as they themselves have, and to esteem them as very Trash and Trumpery as they do, or at least to reckon them as useless and insignificant Trifles. This is the *Moderation* they would have, that Men should despise the Church of which they are Members, and become Dissenters in *Masquerade*. To have the Church in their Mouths, and Schism in their Bellies. But, how if the things, they would have us vilify, are very good? How if some of them are necessary, all reasonable, useful, and decent, becoming God's Church, and his Worship? Then here is a good Word very ill applied, and it hath another proper Name; for instead of Moderation, 'tis downright Detraction; for to depreciate as well as to asperse what is good, is Calumny and Slander. I shall not enter into the Controversy. The Question on the side of the Church, hath been handled by many Learned and Excellent Pens, and the Arguments are invincible; they never yet have, they never can, and they never will Answer them; they now do, and always will stick in their Teeth, and therefore by a fine Dexterity, they are for perswading the Church to part with them themselves, and stop the Mouth of their own Arguments; alas, they are tender and weak, and strong Arguments may surfeit them, or put their Blood into such a heat and hurry, that perhaps some of it must be let out before they can be Calm again; and therefore have a care of saying any thing in your own Defence, lest you make them Fretful and Impatient, and Soure their Tempers; look through the Spectacles of *Moderation*, and you will see no Schism in them; nor no Excellency in the Order of your own Church. This is a Charm given us, to make us quit our own Reasonings, and to divest our selves of those Arguments which they never yet could wrest from us; they have attack'd the Church by Force and Famine; they have

have disputed with us, and starved us, but they never yet could conquer our Reasons: And now they are upon a new Stratagem, sowing Hemlock and Nightshade in the Church to poyson and stupify the Watch-men, that they may come and take the Fortress while they are asleep. Suppose Two Persons contending for an Estate, should at length resolve to try the Title by their Personal Valour, and to let the Success determine their respective Rights; upon their Meeting in the Field, one of them finding himself weaker, accosts the other, and tells him, That the Quarrel between them seem'd unreasonable, seeing it might be accommodated upon very easy Terms; there were but two small Faults in him, which if he would but rectify, all Matters of Difference would be at an end. In the first place, he was too immoderate in his Love to the Estate in Controversy, which he ought not to set his Heart upon, but be contented to part with it: And in the second place, He had too little Regard for him who was a Man of Note and Interest, and his Friendship was worth having, yea, worth purchasing at the Price of a greater Estate than that. If, therefore, he would exercise that excellent Virtue of *Moderation*, and relinquish his Pretences to the Estate, and put it into his Hands, he would assure him, the Estate should not suffer thereby, but he would improve it to his own best Advantage; and in consequence of this, that the dangerous Tool (his Sword) should be deliver'd up into his Hands, or else that he would break it, (that is, moderate it) that so he might have it without striking a Blow, or drawing of Blood; and this would reconcile all Differences, and moreover shew him to be a Man of Temper and Moderation, and he would be always ready to praise his Vertues, and to be his humble Servant. Now, this is the very *Moderation* they would be at. They have all along, with their utmost Skill, been contending against the Rights of the Establish'd Church, and never could prevail against her any other way, but by Violence and ungodly Force; but the Season not being Ripe for that, they are now for perswading the Church to *Moderation*, that is, to deliver the Cause into their Hands, to throw up their Arguments, and to give up to them a Controversy, which hath hitherto been managed with so much Strength and Advantage against them. And this they may call Moderation if they please, but its true Name is *Treachery*, perfidiously abandoning the Cause of God. For the things in Controversy are of the last Importance; *The Divine Institution of the Christian Church; The Authority of that Church upon Earth; The Decency and*

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Order

Order of God's Holy Worship, and Obedience to Superiors, set over us in the Lord. These are not such Trifles to be mangled and moderated to humour any Party under the Sun, how considerable soever they think themselves. They are Sacred *Deposita* and Trusts, which the Church can never part with, without betraying the Cause of God, and the Interests of Religion. And whensoever, and by whomsoever, they are attack'd, those Sons of Schism must be resisted with Vigour and Constancy; and every Man ought, every honest Man will oppose them with the best of his Skill and Power. In short, we are obliged to *resist unto Blood*. Their Fathers have already tried the Experiment: And when our Ancestors have suffered from their Hands all manner of Persecutions; when they have bore the Shock of all their barbarous and inhumane Violences in the Maintenance of these Truths, and the Preservation of their Consciences; 'Tis a pleasant business when they cannot execute their Fury, and tear up the Church Root and Branch, to perswade us to compliment away the Church of God, and give up her Rights *gratis*. Is *Schism* such a harmless and inoffensive thing, that we had need be taught to be moderate about it? Is the most pernicious Weed that ever grew in the Church, that hath done more Mischief than all the Persecutions, to be handled with that Gentleness and Tenderness, as if we were afraid to hurt it? If ever there was a Season for Zeal and Fortitude, now is the time, when the Schism is Rampant, is contending for Dignity and Power, is struggling with the Church for the Establishment, is abusing the Indulgence granted them; and because they are tolerated by a Secular Act, have the Impudence to call themselves the Church of *England* establish'd by Law. Let the unworthy Sons of worthy Fathers consider this; let them reflect on the noble Constancy of their Ancestors, and at the same time reflect how worthily they fill their places, who are for Pawning the Securities of Religion, and Compounding with a deadly Schism for I know not what kind of pretended Secular Advantage: they upbraid their Blood and Sufferings; and, next to their immediate Murderers and Persecutors, are guilty of all the terrible Outrages they groaned under. Our Fathers lost their Lives, parted with their Estates and Interests, and all that was valuable and dear in this World, in and for this Cause, and we their goodly Off-spring and Successors, are for making *Moderation-work* of it, that is, if not downright embracing, yet casting at least a very favourable Eye on those very Principles which cut their Throats, mangled their Carcasses, and

and ruin'd their Families. And if the glorious Martyrdom of King Charles I. (who both defended this Cause with his inimitable Pen, and seal'd it with his Blood) if the Blood of Archbishop *Laud*, and many others; if the noble Confession of an innumerable Company of Bishops, Noblemen, Gentlemen, and Clergymen; if such a Cloud of Martyrs and Confessors will not inspire this sleepy and lukewarm Generation; then the Observation is at an end; *Sanguis Martyrum* is no more *semen Ecclesiae*: the Seed is Sown indeed plentifully, but the Ground is Barren and Dry, and yields no Fruit, yet the Weeds of Faction thrive well enough, and the Examples of Schism and Rebellion shed their pernicious Contagion far and wide, and prevail over the Blood of Martyrs, and the Testimony of Confessors. True it is, The Laws of the Nation have expressed a sufficient Detestation of all such Principles and Practices; and there is moreover a Day set apart for Fasting and Humiliation, and to continue throughout all Generations for these pious Ends, to humble the Nation, as in particular for the horrid Murder of the King, so also for these very Sins which occasion'd it, and so much Desolation in the Nation; to inculcate to the People the Horror and Heinousness of these Crimes, that Posterity may for ever remember, and for ever detest such abominable Principles and Practices. But what do these signify, when there are a sort of *moderate Men*, whom no Laws, nor Oaths can hold; for though the *hot Men*, (as they call them, who are Faithful to the Laws, True to the Church, and Just to their own Oaths and Engagements) may honestly comply with these Ends, and sincerely endeavour to root out of the Hearts of their Hearers all such detestable Principles; yet there are others of another Strain, who, by Vertue of Moderation, are for mollifying, and dawbing, and poysoning their Auditory with soft Notions of the hardest Villanies. The 30th of *January* will shew them in their proper Colours; and those are the *Moderate Men*, who Translate the *Calves-Head-Club* into the Church; who turn *their* lewd Songs into Prose, and call it a Sermon; who can commend King Charles I. and at the same time lay all the *Occasions* of the Rebellion at his Door; who can Pray over all the Office for that Day, and then Contradict every Word of it in the Sermon. So that the Laws may say and enjoyn what they please, Oaths and Subscriptions may be made in the strictest and most binding Terms; Moderation hath a dispensing Power, is the Sovereign and Supreme Vertue, and Cancels all Obligations to all the rest. 'Tis the Chymist's *Universal Menstruum*, which Dissolves the hardest Metals, and

nothing can stand before it. And I am pretty confident, That no Laws or Oaths can be made so strong, but your moderate Man can qualify and modify them till they come to nothing, and (as far as I know) the proper Office of Moderation among these Men, is to abuse the Laws, to enervate their binding Power, and to render their Commands and Injunctions useless and insignificant. Upon the whole therefore, This Moderation is Iniquity complicated, a Compound of Fraud, Treachery, Perjury and Hypocrisy.

XV.

But is there no Moderation requir'd in these Matters? Is it not possible for Men to exceed? and whatever is capable of Excess, is capable of Moderation too; all Excess is vicious, and should be moderated, and reduc'd into just Bounds. And when Men dwell in the outward and formal Part of Religion, to the Prejudice of the Substance; when they magnify and overvalue Ceremonies and indifferent things, that have no Vertue in them, they ought to be taught Moderation, let the Reproof and Instruction come from whom it will. And if the Church of *England* does this, they ought rather to be thankful to the Dissenters, who mind them of their Errors: to justify a Fault is Pride and Obstinacy; and if they were moderate Men, they would see their Mistakes, and be contented to be told them. Now all this is true, but not the Case: For the Excess must respect either the Number of the Ceremonies, or their Nature, or the Opinion of the Church concerning them, abstracted from both. First as to their Number; I hope two or three Ceremonies are not very excessive, as to number, except they could prove any Sinfulness in them, and then indeed one is too many; but that is a Work to be done, and ever will be. As to their Nature, it is the Nature of a Ceremony that it be decent and significant, and so are ours; the Surplice is a decent Garment, and signifies Innocence and Purity: Kneeling at the Sacrament is a very decent Posture, and signifies the Devotion and Humility of our Minds: The Cross at Baptism is a decent and honourable Badge of Christianity, and betokens that the Infant baptized shall not be ashamed of the Cross of Christ, but manfully undertake the Christian Warfare; so that here is no Excess, and consequently no need of Moderation. I know well enough, they dispute against the Ceremonies, because they are significant, and tell us for that reason, that we make Sacraments of them;

them; as if every significant Ceremony was a Sacrament, or he that thinks them significant, must upon that account also, either think them, or make them Sacraments. When they took the Covenant *with Hands lifted up on high*, that was a Ceremony, and signified something audacious enough; and did they make a Sacrament of that significant Ceremony? When they sit at the Communion, they tell us it signifies a Table-Gesture; and do they make a Sacrament of their Sitting? At that rate, both they and we should have many more Sacraments than the Church of *Rome* ever thought on. But this is just such a wise Reason, as another of theirs, that 'tis sinful to use the Ceremonies, because impos'd by Authority, which is the very reason why we ought to use them, and the same is to be said of their Significancy, which is the true Ground of their Imposition and Use, otherwise they would be in reality what they maliciously call them, *Dumb Ceremonies*, that is, Ceremonies without any meaning; which only shews what a cross-grain'd thing Schism is, that to justify their Separation from the Church, they will separate themselves from Reason and common Sense. And then, as to the Church's Judgment concerning them, 'tis true, 'tis not impossible, that however moderate things may be in themselves; but Men may have an immoderate Opinion concerning them, may over-rate them, and esteem them beyond what is fitting. But the Church hath already accounted for this Point, and hath told them, and all the World, over and over, in what Rank she places all these things; that they are far Inferior to the Essentials of Religion; that she places no Holiness in them, but they are outward means subservient to the ends of Piety, and accommodated to the comely Worship of God, and becoming it. If there be any particular Men who have other Notions and Sentiments, let them bear their own blame; but let the Church go free, who hath sufficiently declared her Sense of these Matters. But for my part, I know of none such, and I believe there are none. Where is the Man that esteems a Surplice equal to solid Piety? or Kneeling at the Communion equal to true Devotion? or the Cross in Baptism equal to that Sacrament it self? or any outward Part or Form of Religion equal to the Substance of it? If there be any such, let them name them, and bestow their Instructions of Moderation on them, but the Church hath no need of them, nor I believe any one of her Sons. But to have a just Regard for the Authority of the Church; to have a venerable Esteem of Episcopacy, as of Apostolick, if not our Saviour's own Institution; to conceive of the Liturgy as admirably fitted for God's Publick

Worship, and as the best Form that now is in the Christian Church, or perhaps ever was since the Times of the Apostles; to approve of the Ceremonies as very decent and useful in themselves, and very venerable too as they stand recommended from the Practice of the purest Antiquity; to own heartily the Thirty nine Articles, the Canons of the Church, and the Doctrines contained in the Homilies; to perform the Offices of the Church with Care, Diligence, and Faithfulness; to instruct the People in these things the best way they can, and to oppose with Zeal the Gainfayers. Every one of these, I know, in the Schismatical Dialect is immoderate, but for all that, they are so far from being so, that they are indispensable Duties, and which every Clergy-man hath subscribed, and sworn to: and to perswade them to other Sentiments, and other Practices; to perswade them to read these with a Schismatical Comment, and to understand them in a Schismatical Sense, is to perswade them to be Hypocrites and Apostates; to abandon first Truth, and then their own Promises and Engagements. This is what, I know, they would have, but then let them not call it *Moderation*, for it is an odd kind of Vertue which begins in Hypocrisy, and ends in Apostacy. In the mean time let them look at home, and if they will not, every Man else will see where the want of Moderation is in this Point. For *Moderation* (as all other Vertues are) is a Vertue between two Extremes, and may be violated both in Excess and Defect; these things may be overvalued, but they may be undervalued too, and both equally contrary to Moderation. And this is what they have been always charged with, and that most justly; they Despise and Scorn the Government of the Church; they Vilify and Asperse her Order and Ceremonies, and Load them with all the bitter *Invectives* that a little Wit, and a great deal of Malice can reach to; and let the World judge on whose side Moderation is, with those who esteem Episcopacy, the Primitive and Apostolick Government, or those who call it *Antichristian Tyranny*; with those who esteem the Surplice as a decent and significant Habit, or those who call it *the Smock of the Whore of Babylon*; with those who think Kneeling at the Sacrament the most fit Posture; for that great Act of Religion, or those who tell you 'tis *Idolatry*; with those who believe the Sign of the Cross a Badge of Christian Religion, or those who call it an *Idol*; with those who use these things themselves, and maintain them as instrumental to promote the ends of Piety, or those who tell you they are the *Mark of the Beast*, and who have once already, and would

would again if they could, extirpate them Root and Branch. 'Tis endless, and would foul any Man's Mouth, to mention all the fulsome and scandalous Reproaches they have cast upon the Church of God. But 'tis equally ridiculous and impudent to call for Moderation in those matters, about which they themselves exercise neither Temper nor good Manners. The Spleen of a Schismatick is as full of sowre Juice, as his Gall is of bitter: And he throws out both upon the Church on all Occasions, and without measure. But, it seems, some People are so well acquainted with their own Faults, that they have them always in their Mouths, and bestow them on all they meet. Thus a common Prostitute, upon every turn of the Spleen, calls out *Whore*, and stigmatizes all she is angry with, with her own Infamy: Even so these Gentlemen know their own Vices; and, by a *Billingsgate* Figure, lay them at our doors: But the Child is their own, and belongs to no body but themselves.

XVI.

But is there no Moderation to be us'd to the Persons of Dissenters? Must Men, because they differ in Opinion about Religious Matters, presently tear one another to pieces? Is there no allowance to be made for the Prejudices of Education, and for Humane Infirmary? 'Tis a strange way of converting Men, to knock out their Brains; and if they are in Error, they ought to be restor'd according to the Gospel Directions, with the Spirit of Meekness, and not with Violence: And this would certainly be the Method, if the Church was Spiritual and Moderate. Well; this is very good Doctrine; but where in God's Name, is the Application? Are they not tolerated? Have they any penal Laws hanging over their Heads? Are they not as free in their Worship as the Church it self? Are they not every way easie, except what arises from the Uneasiness of their own Tempers? And must the Church be taught *Moderation still*? Will they not, after such concessions, be yet allow'd to be *Moderate Men*? I meddle not with their Ingratitude: for whoever expects Gratitude from the Party, does not know them. 'Tis impossible to oblige them; and every fresh concession is made a Motive to new Encroachments: Give them whatever they ask to day, and they will demand as much more to morrow. They are as insatiable as the Grave, and will never allow you to be Moderate Men, till they have swallow'd all you have: Neither then will they be satisfied, but fall a raging and mad-
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ding one against another. And here, if we are not stark blind, we may plainly see of what spirit they are, when under the Privileges and Advantages which they now enjoy, their Libels fly out as thick, their Reproaches as scurrilous and frequent, and even much more than heretofore: And any Man who is acquainted with their present Motions, would be apt to believe, that the *Toleration* has sow'd their Tempers, inflam'd their Passions, and provok'd them to the utmost. The Topicks of Persecution (as they call'd it) afforded them abundance of spiteful Matter; but it seems the Spring of the Venom was within, and had not its rise from any thing without them: For 'tis all one under the softest Dispensation; and when they are reaping the Fruits of the kindest Favours and Indulgences, they are calling out for Moderation; as if this terrible persecuting Church was roasting their Carcasses on St. Lawrence's Gridiron. The Chymists tell us, that Sugar, tho' sweet to Lusciousness, yields one of the most sharp and corrosive Spirits in the World: And it seems 'tis so in the moral World also. An indulgent Toleration, when distill'd in a Schismatical blind Head, produces an inflammable Spirit, which fires their Passions, and exalts their natural Fierceness: And sure I am, that since the Act of Indulgence, the Church hath been persecuted with more virulent and pestilent Libels, than in thrice the time before. A Man who considers Things, and not Persons, would imagine the Effect should have been the direct contrary: That a *Toleration*, especially one so large and full, should have melted their Hearts, and have produced calmness of Temper; Respect and Gratitude, at least should have stopp'd their Mouths, and silenc'd their Pens. But let the Reverend Dr. W. K. account for this, who (in a thing he calls a Sermon, and a 30th of January Sermon too) hath made the strangest work with *Occasions* that ever was heard of; who with Hypocritical Sophistry, first told his Auditors, and then the World, that *Jealousies*, and *Fears*, and *French Matches*, and such like things, were the *Occasions* (forsooth) of the Rebellion (he calls it War) against K. Charles the First: And that may be; but then they were *Occasions* made by the Rebels, not given by the King; even as my Money is the *Occasion* that the Thief robs me: But then I imagine the *Cause* is the Thief's own wicked and dishonest Heart, and not the passive Temptation of the Money. Let the Doctor's *Occasions* therefore go as they come, and rest for ever in his infamous Sermon, as fit for no body to make use of but himself. Sure I am, that whatever *Occasions* the Party may take from thence, the *Toleration*, as a *Cause*, ought

ought to have had another Effect. Had the Christian Religion been tolerated in any of the first Times, I believe the Primitive Christians would never have complain'd of the want of Moderation in their Governours; but would have express'd their Meekness, Humility, and Thankfulness, in the best manner they could; would have own'd the Favour dutifully, and have celebrated the Praises of them that granted it: And those who pray'd for their Prosperity, and were very loyal to them, even when they persecuted them, upon such a Dispensation, would have redoubled their Prayers for them, and their Loyalty too. Well, whatever the Primitive Christians might have done, 'tis fit other Measures should be taken now. The Toleration, instead of softning their Spirits, and producing Thankfulness, hath only exalted their Hopes and Expectations, and they take it as an Earnest of somewhat more to come. The Church, it seems, is come to the *Temper* she promis'd; but that will not do; she must be temper'd once more, and swallow a new Dose of Moderation, and either blend the Schism and the Church together, to make a Hodg-podge of Religion, or else give the Schism the Right-hand of Fellowship. And by this you may see what a craving and voracious thing a tender Conscience is; which nothing can satisfy but Superiority and Power: For what else are they contending for now? To what end is the World pestered with so many scandalous Pamphlets? What makes them so full of Clamour and Noise at this time? Not for Liberty of Conscience to be sure; for that they have to the full. To what purpose then? Why, to very good purpose; that they may get the Government into their Hands, and the Church under their Feet. They have every thing besides that they have a mind to; they only want to be our Masters, and to have us at their Mercy, and then the Moderation would be compleat. This is the Conclusion of the whole matter. This is the Centre on which terminate all the Lines of that Lewd Circle of *Abridgments, Observators, New Tests, Short Ways*, and an hundred more. This makes them complain and quarrel when they are at ease, and well us'd. This makes them return Scorns and Reproaches for Favours and Indulgences: And this, and this only, hath brought forth a new Species of Hypocrisie never heard of in the World before: They themselves call it *Occasional Communion*: A new Name to a new Thing. Ambition and Covetousness is the Father, and Schism the Mother; and in good truth, it fully resembles its Parents in all its Features and Lineaments, and may

be call'd their Heir apparent: For they have entail'd upon it all their Hypocrisies, which are Inheritances not like others, that pass from the former Proprietors; but, like the Light, are communicated without separating from the Subject; and they themselves can at the same time retain the full possession of them too. But this New Nothing deserves some Paragraphs by it self.

XVII.

The first thing I have to observe, is, That *Occasional Communion* is nothing; nor is it possible for all the Men in the Universe to make any thing of it; and the reason is, because there is a contradiction in the Terms: *Occasional* is one thing, and *Communion* the direct contrary. *Communion* is a fix'd and stated thing, *Occasional* only by the bye: *Communion* is a Habit, *Occasional* only a single Act. They may be joyn'd together in a Proposition, but the Things themselves can never agree, nor be made one; like *Rebellious Loyalty*, *Orthodox Heresie*, the North South Wind; one of the Terms is contradictory to the other, and they mutually destroy each other: And this is universally true; Whatsoever is *Occasional*, is not *Communion*; Whatsoever is *Communion*, is not *Occasional*. *Communion* denotes Church-membership, and an intimate and mutual Union between the Parts; but *Occasional* denotes Stragling and Wandring, and no Union at all: *Communion* is the Office of the Sheep within the Fold communicating with their Pastor; but *Occasional* is the Work of a Wolf, who breaks into the Fold, and devours what he hath no right to. So that these Gentlemen have cook'd us a fine Mefs, and have made a fine Distinction between *Occasional* and *Stated Communion*; that is, berwixt *Communion* and no *Communion*: For there is no *Communion* but what is *Stated*. And I would ask these *Occasional* Gentlemen this one Question: With whom do they communicate when they receive the Sacrament in the Church of *England*? whether with their Brethren in Schism, or with the Church? I suppose they will say, With the Church at that time. What, and not be in communion with that Church at the same time? That sure, is a Contradiction; but it seems these Gentlemen can do more than Miracles; They can communicate without *Communion*; nay, they can communicate with one Church, and at the same time be in *Communion* with another separate from her. *Christian Communion* is an entire thing and uniform; always one, always

ways the same, incapable of Distinction or Division; and by this you may see the Fruitfulness of Humane Invention; when, to justify a foul Practice they have coin'd a monstrous Distinction, to divide what is indivisible, and, joyn together what can never be joyn'd. The Apostle speaking of this very Sacrament (1 Cor. 10. 17.) hath fully determin'd this Point: *For we being many are one bread, and one body; for we are all partakers of that bread.* And it is a pure *Oneness* indeed (a term they love to use) to be *One* for an Hour, and stand divided all the rest of their Lives. To be *One* by chance, or by the bye, when a Place is to be had, or so; and when that turn is serv'd, to be always, and fixedly separated. I wonder what Notions Men have of *Christian Communion*, who can talk thus loosely and scandalously about it. Is Church-Communion such a casual and fortuitous thing, to depend wholly upon outward Accidents, upon the having or not having a Place? certainly the Gospel gives us another Account of it, That 'tis the most settled and fixed Union in the World. Men are one Body, and Parts one of another: But what are these? not Parts to be sure; for those are odd kind of Parts, which can be put on and off at pleasure: They are not so much as dead Members, but no Members at all. *Occasional Communion* therefore is a wooden Leg, which is to be put on, or taken off as there is occasion, only with this difference, That that tied to the Body is a Help and Support to it; but this is turned to a Club, to batter, and bruise, and beat the Body to pieces: And I wish this did not too fully set forth the Men and their Practices. They come and receive the Sacrament in the Church of *England*; and then to express, no doubt, the Relation they have to her, they make use of all the Power and Interest they have gain'd thereby, to do her mischief, and destroy her. And here arises another essential Difference between *Occasional* and *Communion*. *Communion* is the Joynts of the Church, knits the Parts together, maintains a vital Communication between them, makes them mutually assistant to the whole, and to each other. The Head contrives, the Eye sees, the Hands work, the Stomach digests, the Legs support, all conspire together for the preservation of the Whole, and of all the Parts. But *Occasional* is the direct contrary; creeps into the Church, but has no part, nor Fellowship with it: There is no communication from the Church to them, nor from them to the Church: They are foreign Plants, grow in a foreign Soil, joyn with the Schism against the Church, nourish Divisions, and make a part of them, break all the Bonds

of Union ; and in one word, do what they can to destroy the Communion of the Church, and the Church it self. The short of the case is this ; All Vertues are *Habits*, and Men receive the Denomination from the habitual Exercise of them. You do not call a Man a sober Man, who is once sober ; nor honest, who is once so ; but him who habitually practises the Vertues of Sobriety and Honesty. The same is to be said of Communion ; which is not only a great Vertue it self, but the Nurse and Mistress of all the rest ; and consequently 'tis a Habit ; that is, it must be fixed and stated, or Nothing. You would think a Man mad, to talk of Occasional Humility, or Occasional Chastity ; because 'tis a contradiction : for these Vertues are *Habits* ; and whatsoever destroys the Habit (as Occasional does) destroys the Vertue too. Occasional Humility is Pride, Occasional Chastity Whoredom, and Occasional Communion is Schism.

XVIII.

But when Men receive the Sacrament occasionally in the Church of *England*, is that Act of Religion Nothing ? Yes, without doubt it is Something, and Something bad enough too ; but that Something is not *Communion*. The Apostle tells us, an *Idol is Nothing*. By that he does not mean, that it is not Wood or Stone, or a carved Image ; but that it is not what they call'd or esteem'd it : 'Tis not a *God*, but meer senseless Wood or Stone. But though an Idol was nothing, yet the worshipping that Nothing, was one of the worst Sins in the World, even Idolatry. 'Tis so here : Occasional Communion is Nothing ; but what they call so, is a most foul and corrupt Practice, loaded with Iniquity of divers kinds ; and every one of those kinds Crimes heinous, and of a deep dye. In the first place, it prostitutes this most holy Sacrament to vile and ignoble Uses ; makes it a Secular Tool or Engine to dispose them to Preferment ; corrupts the Spiritual Nature of it, and makes Christ's Kingdom of this World ; 'tis somewhat worse than that vile Practice in the Church of *Rome*, where they sell their *Masses* : They make use of it to get Money one way, and these another. This indeed is common to them, with others, who dare approach This Sacrament without Repentance, and make use of it only as a Qualification, and when they are under a present, and actual Incapacity ; But then *they* have an equal share in this terrible Guilt ; and with this difference too, That they do it bare-fac'd, own it and defend it ; and that they are always

always under an Incapacity, as they are Schismatics. They are habitually incapable, the others only actually. But that which follows is peculiar to themselves. 'Tis an audacious Presumption to attempt on this Sacrament, in direct opposition to the very Ends of it, which are, as to knit us to Christ as to the Head, so also to one another as Members of the same Mystical Body. This Sacrament is the greatest Bond of Union in the World: Men are joyn'd together in the Blood of Christ, and under the most sacred Ties; and this Sacrament always supposes, always makes them one: But these Men approach the Sacrament, continue at it, and pass away from it, and all in the Spirit of Division; they are no more united to us when they are at the Sacrament with us, than when at a Conventicle of their own. And with what face can they pretend to partake of these most holy Pledges of Union, and at the same time stand avowedly and fixedly divided from every Person with whom they communicate; and from the Church her self, and pretend Conscience for the Separation too? What, is it Conscience to separate, and Conscience to joyn with the Church too? One of these, I doubt, Conscience must forsake; however they tell us their Consciences will permit them to do it; and that may be; but then I desire to know of what make that Conscience is, which can stretch it self to both parts of a Contradiction: For to separate from, and joyn with, are as much a Contradiction as white and black: But here they distinguish; they joyn *Occasionally*, and separate *Statedly*. Very well; then (setting aside the Contradiction of that Distinction already accounted for) I desire further to know, whether this most holy Sacrament be a Bond of *Occasional* or of *Stated* Union; whether one end of its Institution be to unite Men loosely, incoherently, and for a turn; that is, to make a Rope of Sand; or in the most strict and indissoluble manner. And if this last be the Case, as most certainly it is, (and I believe the *Occasionalist* himself will not say otherwise, however he practises) then let the World judge impartially of this scandalous Practice: For 'tis impossible the Stream should rise above the Fountain: *Occasional Communion* can be the Bond only of *Occasional* Unity. *Occasional* Unity is not Christian Unity, hath no footing in the Gospel, no place in Religion, and is in truth, Nothing. And this Term *Occasional* making the Distinction and specifick Difference, must pass to the whole Action, to all the parts of it, to all it signifies, and to all its Effects and Consequences; For *Occasional* in the Premises can produce nothing but *Occasional* in the Conclusion; wherea-

whereas in truth, there is nothing Occasional in the whole matter. This Sacrament is the highest Act of Stated Worship, is the Bond of Stated Communion, denotes and produces Stated Unity. Let the *Occasionalist* consider this, and consider it seriously too, (for it highly concerns him) and not juggle, and play fast and loose with the most sacred Action in the World: Let him remember too, that he pawns all the Interest he has in the Blood of Christ, for his Sincerity in this great Action; and yet there is nothing sincere, except it be to get a Place; all the rest of the Conduct is gross Hypocrisy, and double dealing, from one end to the other; Before God, before the World, from the nature of the Action, from the Intention of our Saviour, from the End of the Institution, and in Christian Construction. They stand declared to be one with that Body with whom they communicate in these holy Mysteries; that is, *One* in the Christian sense intirely, firmly and sincerely, or in their own terms, *One*, by a *Stated*, constant, indefeasible Union: For a faithless and treacherous Unity, which is one to day, and another to morrow, is a perfect Stranger to Christianity, and as contrary to all Religion, as it is to common Honesty. But by vertue of one Word, (*Occasional*) all this is defeated, the tremendous Presence of God and our Saviour prophan'd, the holy Mysteries polluted, the End of the Institution perverted, and the most solemn and declarative Actions in the World distinguish'd away into nothing. They bring their Bodies to us, but leave their Consciences behind them; for if Men have any Conscience of God's Worship, to be sure their Consciences are with their Stated Communion; and if we have any thing of theirs of that Nature, 'tis only an Occasional Conscience, which is a Conscience good for nothing, a Conscience under no Bonds and Obligations, which can hold it for an Hour, except they think their Conscience obliges them to get a place at the Expence of their Sincerity. They in this great Action most solemnly and religiously profess and take the Sacrament upon it, That they are united to us in Christ, and Members of the same Body, and yet at the same time, and always before and after, are united to another Body, which is divided and separated from us. They lend us their Presence for an Hour, for a small Concern of their own; and so soon as they turn their Backs, have no more Religious Concern with us, nor we with them. And call you this *Communion*? Is this to receive the Sacrament in the Church of *England*? Occasional it is, and it will never be deny'd them; that is, 'tis a Temporary Act, cloath'd with all the Hypocrisy they

they are Masters of, directly contradicting their visible Profession, and the nature and end of that holy Action. Our most pure and undefiled Religion is turned into a Trick; all Plainness and Sincerity is banish'd from God's Worship; the most blessed Body and Blood of our Lord blasphem'd, and made a piece of Craft, and all that is holy trifled with, and dishonour'd. This is such a degree of obdurate Boldness, that all former Ages have been Strangers to, and was never before heard of in the Ch. of God. This is transcendent and multiplied Iniquity: You cannot name it; 'tis too big for Description. Hypocrisie, to be sure it is; but that, as bad as it is, is not sufficient to express half its Vileness. 'Tis superlative Hypocrisie, complicated with a vast Number of other Sins as bad as that, and is best described in the Stile they delight in; and its Name is LEGION.

XIX.

If this Distinction be translated to any other matters of Weight and Moment, it will as easily elude all other Laws and Bonds as those of Religion, and the Vileness and Hypocrisie of it will plainly be discover'd; suppose in that great Concern of the State, the Allegiance and Fidelity of Subjects to their Sovereign. What fine work would *Occasional* and *Stated* Allegiance make in the World? Let Allegiance be as natural as you please; let this great Duty be fastned upon Men by the Laws of God, Nature and those of the Land; let it be rivetted by Oaths in the most strict and binding Terms that Humane Wit can invent; and let those Oaths be taken in the most solemn and Religious manner that possibly can be; this one Word *Occasional* does defeat them all and a thousand times more: They swore only to *Occasional Allegiance*, and they interpret the Laws in an *Occasional* sense, and there is an end of the Question, and of Allegiance too. Here then we have got a Distinction that loosens all the Bonds in the World, blows up all the Obligations to Faithfulness, and whatever it is apply'd to it rots and dissolves it. Let there be any Duty in the World that Mankind are oblig'd to in all the Relations they stand to one another, clap but this Distinction upon it, and the Duty is no more. I do not say nor mean, that they either have, or actually now do, apply this Distinction to this purpose: But I do not know but they may; for Allegiance and the Laws, as sacred as they are, are not more sacred than the Body and Blood of our Lord: And those who to serve a turn, have coyn'd a *New Commandment* unknown to the Gospel, may

may to serve another turn, coyn a *New Allegiance* unknown to the Laws; and there is not more Nonsense, Falshood and Contradiction in Occasional Allegiance, than there is in Occasional Communion. And, to say a plain truth, Those who can make such outrageous work with this most holy Sacrament, may do any thing in the World. Such Qualifications do not usually stick at small matters: And I take the boldness to believe, that if the *Bill* had pass'd, it would neither have turn'd out, nor kept out any one single Person: For he that can take an Occasional Communion to get into a Place, can also for the same purpose, and with the same Conscience too, keep Stated Communion with any Church in the World. However, that Law might have had this good effect, To have broken the Dependence the Party had on them, and to have prevented the Inconveniences their Influence upon them might occasion, and seems equally calculated for the Advantage of the Church, and of the Dissenters too; for the advantage of the Church, by severing them from the Party: Their Authority and Influence would sink among them, and they could not so easily carry on a separate and divided Interest; and for the same reason, for the advantage of the Dissenters too; for then they would not be so easily manag'd by them, nor so easily wrought upon to serve their Designs: For every honest and well-meaning Dissenter, would thereby soon perceive that the *Occasionalists* care as little for them, as they do for the Church, but would make a Tool of both, to advance their own Ends.

XX.

This plainly and evidently convinces them of their Schism. I say *plainly* and *evidently*; for whatsoever is *plain* and *evident* in its own nature, is so, tho' your Men of Hypocrisie will not see it. Affected Blindness alters neither the nature of things, nor their Evidence. I know you cannot perswade the *Occasionalists* that his Stated Communion with the Separation is Schism; but for all that it is not only Schism, but apparently so: And this very Occasional Act makes it not only visible to all the World, but to himself too. For there is no Principle in Mathematicks more clear and evident in that Science, than this is in Religion, That to separate from a Church with which we can communicate without Sin, is Schism; and if this be not the Case, there can be no such thing as Schism in the World, nor no such thing as a Church: 'Tis only a voluntary Society which Men may enter

ter into and recede from at pleasure: That is, the Church is a thing of Mens making, and not of *Christ's*. I know they talk abundance of making Kingdoms and Kings, and reserving the original Right in themselves, to unmake them again. But I think they are not yet arriv'd to that pitch, To pretend to make Churches too. That is the Work of *Christ*, and the Church is a Society of Divine Institution and Appointment; a Body united to *Christ* as the Head, and to one another as Members: Unity is essential to it, without which it hath no Being, and can never subsist, but is an independent, and incoherent Multitude, but no Society. And if Men may separate Arbitrarily upon none, or upon slight causes, there can be no such thing as Unity, a Church or Schism in the World. And here is the difference between this, and Societies made by Humane Appointment, or mutual Compact: Men may for the most part, joyn or not joyn, as they find it most suitable to their Occasions. But 'tis quite otherwise in Societies of Divine Appointment; and especially for that great End, the Salvation of Mankind. Here the Unity is fixed and settled by God himself, who hath bound it upon the Church, and upon every Member of it, by the strongest Obligations in the World. What then can loosen this sacred Bond? What can put asunder what God hath joyn'd together? There is but one thing in the World can do it, and that is *Sin*. And this is so plain and clear, that 'tis impossible any Proposition in the World should be clearer: For Unity is the Command of God, enjoyn'd by the Laws of the Gospel, and obligatory to all *Christians*. And it is impossible that any thing can dispense with this; but in such cases, and in such only, where the observing it, would be a Transgression of other Commandments of God? Can any body supersede the Commandments of God, but himself? God hath commanded Unity in the Church, and very strictly commanded it too; and what can set aside this, but some other of his Commandments, when Unity cannot be kept without the Violation of some of the rest? The short of the case is this: We are oblig'd to Unity; but we are oblig'd also not to sin; and where we cannot do both, there, and there only, we may, we must separate. So that Separation must be always necessary and unavoidable. It cannot be necessary and unavoidable, where the Action does not draw after it unavoidable *Sin*. And this is so evident, that (as far as I know) it hath never been controverted; and all the Debates and Disputes about Schism on all sides, have terminated in this point; that where the terms

of Communion are sinful, there is an end of the Question on one side ; where they are not sinful, there is an end of it on the other. But then we are to observe, that there is nothing Arbitrary in the whole matter: Where we cannot communicate without Sin, we are bound to separate ; where we can, we are bound to unite. And here it is that the *Occasionalist's* conviction comes home to him. By this Occasional Act he declares before God, and in the Face of the World, that he can communicate with the Church of *England* without Sin ; and then it manifestly, as well as certainly follows, that his *Stated Communion* in separation from that Church, is Schism : Schism, I say, not only in it self (for that is the case of them all) but judg'd so by him, declar'd and determin'd by his own Actions: Schism without excuse, without Plea, open and barefac'd, and without any covering in the world. Actions declare more truly, more fully, and oftentimes more plainly too, than Mens Words ; and whoever interprets Men by their Actions, takes both the wisest and the truest course to understand them. The consequence is, That the *Occasionalist* doth hereby proclaim himself a Schismatick, as plainly, and more certainly, than if he had said so in so many words. 'Tis his *Act and Deed*: He sets his Hand and Seal to it, and before sufficient Witnesses. His own Works judge him, and he stands convicted, not only from the nature of the thing, the force of our Arguments, the Sense of Mankind, but also from his own Practices. For my own part, I am not able to see what can be said to this ; and I cannot possibly guess, except it be one of these two ; either that their *Stated Communion* is not Separation, or that, tho' it is no Sin to communicate occasionally with the Church of *England*, yet it is Sin to keep *Stated Communion* with Her. The first of these 'tis possible, the *Occasionalist* may say ; because 'tis of a piece with the Distinction, equal Nonsense and Contradiction : But if any body else should say it, it deserv'd no Answer but *Bedlam* ; for 'tis perfect Raving and Madness. Do Men divide, and pretend to divide upon Principles of Conscience too, and yet not separate ? This is wonderful. At this rate our Breaches would be soon heal'd: For it seems there is no such thing ; and They and We have been disputing these 150 years about nothing at all: And our Laws, which concern these matters, are in the same Predicament too ; and our wise Lawgivers have been making Provisions and Establishments, and fixing Securities against that which hath no Being: For if their *Stated Communion* be not a *Separate Communion*, then 'tis the same Communion. There is no *Medium* ; and then the Act

of Toleration too is as very a Nothing as all the rest: For I hope the Communion of the Church of *England* is not tolerated by that Act. And then also what becomes of this fine Distinction? For if in their *Stated Communion* they communicate with the Church of *England*, as they must do, if their *Stated Communion* be not Separation; then their Occasional and *Stated Communion* is all one, all one Communion; both Parts of the Distinction are the same; that is, 'tis no Distinction at all. But enough of this in all conscience, which requires no Reason or Argument, but only that Men be in their Senses. If the second be said, That tho' Occasional Communion be no Sin, yet *Stated Communion* is; this is every jot as ridiculous as the other, and a Spice of the same Phrensie; and the reason is, because that if one single Act hath no Sin accompanying it, the same Act multiplied a thousand times over can have no Sin neither. And I would desire these Gentlemen, or any Man in the World to tell me, which way the Habit becomes sinful, when there is no Sin in the particular Acts. A Man would imagine the Case was the direct contrary. All Religious and Moral Acts receive their Perfection from being repeated, and become Habits and Vertues which they were not before. But it seems, with these Men 'tis quite otherwise: The Repetition debases the Act, transforms its Nature, and makes it I can't tell what. 'Tis Vertue in the Act, but Sin in the Habit: And would it not be a pleasant Definition of Sin, to say that it is multiplied or habitual Vertue? But this agrees well enough with the Distinction, and it seems Nonsense and Contradictions can be supported by nothing else but Nonsense and Contradictions. However, they think, or believe that Occasional Communion is no Sin; but *Stated Communion* is, and then 'tis all one in point of Conscience. They are to be determined by their own Consciences, and not by other Mens Reasonings. Very well; this I believe is the Case, if there be indeed any thing at all in it: But 'tis altogether as wild and extravagant as all the rest. Shew the Rule: Conscience without a Rule is no Conscience; 'tis wild Opinion, Imagination, Self-conceit, or any thing, but no Conscience at all. I know some People are apt to call every Freak in their Heads, their Conscience; but it is plain they know not what they say, and are as much Strangers to Conscience, as they are to Sense: For Conscience is a sacred thing, and hath a sacred Rule: 'Tis a Judge and a Witness; accuses and condemns, approves and absolves: and what way can any of these things be done without

a Rule, and without an adequate Rule too. But these Men are a Rule to themselves; their foolish Imaginations is their Conscience, and the Rule of it too. Let them shew any thing from Reason, Scripture or common Sense, that where Occasional Communion is no Sin, Stated Communion is: But if that cannot be done, 'tis Stubborness, Self-will, or any thing else, but not Conscience. If a Man should say, that he believes three and two do not make five, he may so if he will, all the World cannot help it; but if he can tell five, no mortal Man can believe him. The Case is as plain here. The *Occasionalist* may say that he believes that one Act hath no Sin, but twenty of the same Acts hath a great deal; and he may call it *Conscience* too if he please, his Tongue is his own, and no body can hinder him: But if he is a Rational Creature, no Man upon Earth can believe him; nor can he believe himself. Upon the whole therefore, The *Occasionalist* stands convicted by his own Confession, such a Confession, I mean, as necessarily arises from the Nature of his Actions. His own Occasional Act irrefragably proves upon him, that his Stated Communion is Schism; an ungodly and unwarrantable Separation, absolutely void of all the necessary Conditions of Separation; that therefore he is not only a Schismatick with the rest of his Brethren; but, which aggravates it to the utmost, a *Schismatick self-condemn'd*.

How far, in what Instances, and under what Penalties it may be fit to restrain this abominable Practice by a Law; and whether it be seasonable at this or at any other time, must be entirely left to Those in whose hands the Legislature of this Nation is lodg'd. It hath been said, *Ex malis Moribus bonæ sunt Leges*, ill Manners beget good Laws; and, to be sure, here are Manners ill enough; Subject-matter in abundance for Laws to operate upon. And when a Practice is in it self scandalous in a high degree; dishonourable to the Plainness and Purity of the Christian Religion, a Reproach upon the Protestant Name; and withal is open and notorious; lifts up its Head, and is defended and justified. Whether it be yet ripe for the Magistrates Sword, the coercive Power of Laws, must be determin'd by those in Authority, whose Wisdom is equal to their Power, and who know when and how, in what manner and measure, to apply Remedies to such Corruptions as they think proper for their Station and Character to take notice of. I shall endeavour

your to move in my own Sphere ; my Business is to represent the Evil of it, and not to make Laws about it, which is a Province above me, and is already plac'd in far better and wiser Hands. Nevertheless, seeing this very thing is become the universal Talk of the Nation, seeing several Persons have taken the liberty to write Pamphlets about it, and give their Sentiments with great freedom, some one way, and some another ; I hope it will not be esteem'd a greater Presumption in me, if I should also lay down my Thoughts on this weighty Subject, not to direct my Superiours, but to reflect on what I take to be Mistakes and false Reasonings in private Men like my self. And altho' when the two Great and August Assemblies of the Kingdom have condescended so far, as to publish and print their Resolves and Reasons about this matter ; it seems as if thereby they gave leave to those without doors to examine them, and to offer their Reasons too, if they dissent in Opinion from either of them respectively ; provided it be done with that Decency and Modesty as becomes all private Men, to those two Great Branches of Legislature. However, I shall not take that Boldness they seem to allow ; nor presume to meddle with any thing that hath been said, done, or printed about this matter, in, or by either House of Parliament : But shall confine my self wholly to what hath been said without doors, and by Men in a private Capacity.

XXII

Dr. D'avenant hath advanc'd something on this Head : But 'tis such a *something* as never before came from a Man of Parts. He reasons loosely, coldly, inconsistently, and in downright terms, contradicts himself. I do not mean with respect to *Tom Double*, or any of his *quondam* Writings : But in that very Chapter his Assertions quarrel with one another, he overthrows what he establishes, beats down with one hand what he builds up with the other ; and this not in small matters, but in the main and principal Purposes of his Book. It seems as if this contradictory Distinction was infectious, and spreads its Contagion to all the Reasonings about it. No Man can meddle with it, or say any thing in defence of it, but he must contradict himself. I do not desire the Reader should take my word for this, till he sees it fully prov'd. The main Design of his Chapter *Of Religion and Liberty of Conscience*, (perhaps of his whole Book), was, to give Reasons against the *BILL*, and to
show

Peace at
home and
War a-
broad.
p. 240. to
260.

shew the Consequences of that *New Remedy* (as he calls it) That it would make the Dissenters jealous of their Toleratation; That they are not to be injur'd obliquely, or by a side Wind; That favourable and indulgent Laws resemble Treaties between Princes, which when interpreted **STRICTO JURE**, come soon to be quite broken; and beget, first Disputes, then Resentments, then Injuries, and at last an open Breach: That, tho' it may be strictly just, yet not prudential: That this Law is like a new Citadel, erected just over against their Fortresses, and they may suspect it intended to bridle them, if not to make further Incursions, and so the Articles of Peace are infringed; and small matters may renew ancient Animosities, may beget Disputes, these Disputes Heats, and these Heats embroyl the Nation: That it is likely to incline the Dissenters to take new measures, and new Councils; to think themselves again divided, and may raise Ferments in the Blood, and bring acute Humours to float, which now seem quiet: May make them strike up a League with the Discontented; and such a Conjunction may be formidable and fatal: That it may harden them in their Separation; may furnish their Teachers with the popular Topick of Persecution; may restore their Unity in Interest and Councils. And, in fine, he hath made them argue with themselves; the Summ of which is, That if they cannot get into the State, why may not the State be brought to them? If they can be the superiour Religion, they shall have all the Power: Who knows what a resolute Perseverance may produce? The Attempt once succeeded, and may again. However, let their Dealings be confin'd to themselves; sell to the Adversary, buy of none but Friends; let them by Thrift and application to Business, grow rich apace; let them favour, assist and countenance each other, be acted by one Council and one Spirit: They have Numbers are formidable; and whoever has a mind to disturb the State, will court them, and they may turn the Balance. And by way of inference, That the best remedy is Patience and Moderation; That other Remedies may stir up, yet not carry off bad Humours, which is dangerous in Politick, as in Natural Bodies. And abundance more, to shew the terrible Mischiefs of the Occasional Bill; the least of which, by a Train of Consequences, may endanger the whole State. One Spark may enkindle some Straw, that may fire the House, that House may burn the Town, and that Town may set fire to the Kingdom; and therefore let no Wind Instrument come near that furious Element, which now lies quietly rak'd up in Ashes. I know he compares it to a Citadel; but I think it would have express'd his Sense a little fuller, if he had resembled it to a Pair of Bellows, which will blow the Sparks about our Ears: Nay, for ought I see, the smallest Puff may do all this dreadful Work: For he tells us, That

imaginary

imaginary Fears, small Punctilios, remote Occasions may do all this, and enkindle a Flame that will hardly be quench'd. However, as politick as he is, the Doctor seems a little to contradict himself in his Calculation: For he tells us, (p.236.) that the preserving the Act of *Toleration*, hath quite contrary Effects to those of this Bill: It breaks their Measures; their Unity is at an end; their Discipline slackens; their Zeal cools; and (I pray mark what follows) *They begin to mind their worldly Concerns, which when the Flock do, the Pastor can no longer guide them as he pleases.* And yet the Occasional Bill, which (according to him) must have contrary Effects, is to make them *apply to business, and grow rich apace, and to countenance each other, and to be acted by one Council, and one Spirit.* Now 'tis a little odd in politick Consideration, that the very same thing should be the Effect of two contrary Causes, and also the Cause of two contrary Effects. The Toleration as a Cause, will make them *mind their worldly Concerns*, and their minding their worldly Concerns will have this Effect, to loosen their Dependance on their Leaders; *Their Pastor can no longer guide them as he pleases.* The new Remedy (which is to operate contrary to the other) will make them *apply to Business too, and grow rich apace* (which I take to be *minding their worldly Concerns*;) But then that Application, and growing rich, is so far from loosening any Dependance, that it knits them faster, and they are to be *acted by one Council and one Spirit.* Perhaps this may require some Master in Politicks to reconcile it: But, it may be, the Doctor may remember that this is not unusual in the Case of *Money, and minding worldly Concerns*, which is such a changeable Principle, that contrary Causes do often produce it, and that as often produces contrary Effects. For Instance; it makes Men write *pro* and *con*, for and against the same Things, Persons and Causes: It makes Men aggravate and extenuate the same Faults; it makes them accuse and excuse the same Persons, and in the same Case: In one word, it transforms a *Tom Double* into a *Charles Double*. And therefore, I will not absolutely say this is a Contradiction, because the Doctor may possibly argue from his own Experience, and there is no disputing against Matter of Fact. But that which follows, is a flaming one, and which no Man can reconcile. I suppose no Man who reads what the Doctor hath wrote upon this Subject, but will forthwith conclude, that the Doctor really believes that the debarring the Dissenters from Places of Profit, Trust or Power, will have all those tragical Effects he mentions, will unite them closer, harden them in their

Sepa-

Separation, set them opposite to the State, make them fit Tools for the Discontented, and in fine, embroyl the Nation, disturb its Peace, and endanger it. Whereas in truth there is no such matter; and he in the very same Chapter hath contradicted every Word of it: For he there (p. 227.) introduces, and applauds the Example of *Henry III. of France*, with respect to his Treatment of the *Huguenots*; and these are his Words: *He gave them to understand, That as they were to fear no hurt, so they were to expect no Favour from him: He shut them out from the Management of Affairs, by a general care in the executive Power: He took none of that Perswasion into Familiarity, or the service of his Household: He excluded them from all Offices of the Crown, the Revenue, Courts of Justice, Government of Provinces and Places, and from all Employments in the Army.* Now here is all that the Bill requires, and abundance more too: For the Bill hinders no Man from taking a Place in any Branch of the Government; only debars them from going to separate Meetings, after they have taken one. And what was the Consequence of these excluding Measures? I suppose you expect to hear that they were hardned in their Separation, more united in Interest, oppress'd the State, joyn'd the Discontented, and set the Kingdom in a Flame. No, no, 'tis all the contrary; and by the Doctor's own reckoning, *This perverted more in three or four years, than all the Cruelty of him or his Predecessors; and it was then thought he would in a short time have reduc'd the whole Kingdom, if he had not been forc'd to change his Measures, and revoke his Edicts.* This Method, it seems, went smoothly and calmly enough on then, and occasion'd not any one of the Doctor's imagin'd Consequences; but all the contrary: And how comes it to pass that it must make such tumultuous and frightful work now? Was it that the Change was easier, and the Step nearer, for the *Huguenots* to come over to the King's Religion? That cannot be: For it is far easier, and especially for the *Occasionalist*, to come over to the Church of *England*, than for a Protestant to turn Papist. Was it, that the *Huguenots* were worse Men, and of more limber Consciences? Nor that neither; for the Doctor puts the case of the *bad Men* among the Dissenters (p. 255.) *who in all Sects are the Majority*, and for whom he hath made Reasons and Speeches to engage themselves and their Partners, to the Disturbance of the State. Was it peculiar to the Climate, and an Instance of *French Levity*? No, not so much as that; for the Doctor's Reason is general, and not appropriated to Times or Places. For he tells us, *The Nature of Man (not of the French Man only) is so interested, that this per-*

verted

vetted more in three or four years. Was it that the *Hugue nots* were better Men? That must not be said, seeing so many of them were so soon and so easily perverted to a false Religion; and, as the Doctor says, all the rest were in a fair way to follow, if the King had not chang'd his Measures. Was it at last, That King *Henry* had better Reasons and Evidences for his Religion, and might work upon them by force of his Arguments? The Doctor knows the contrary; That the Arguments of the Ch. of *England* are of far more strength than either the Papists or those of Schism can bring for themselves; and owns the same thing in Substance over and over: But then it will appear to all Men very strange and unaccountable, how the very same Methods being joyn'd with Truth, and true Religion, should convert no body, and produce nothing but horrid Uproars and Convulsions, which with a false Religion perverted so many, and without the least Disturbance and Unquietness. I suppose it requires a very uncommon Penetration to discern the difference; and Men must be extraordinary politic who can espye such contrary Effects arising out of the same Causes. For my part, I can see but one Difference in the whole matter; and that is, The Doctor tells us, King *Henry* did this by a general care in the executive Power; whereas this *New Remedy* was design'd for a Law. Now, this indeed may make some difference as to the Power and Authority by which the thing is done; but none at all in the Effects and Consequences. If the Exclusion be the Act of the Prerogative, and breeds no Disturbances, neither will it if the same be enjoyn'd by a Law; And if the Dissenters will be uneasie if this be bound upon them by a Law, they will be so too, if it be only the Act of the executive Power. Nay, the reasoning to Consequences in *England* is the direct contrary. Several things, which when they are Acts of the Prerogative, and proceed only from the executive Power, sit very uneasie upon the People; when, notwithstanding, if the same things are turned into a Law, they pass smoothly, and the People are at quiet. There are Instances enough of this; but I need only mention the *Toleration*, which, when it came only from the Prerogative, (as in the Cases of King *Charles* and King *James*) bred Jealousies, and gave Alarms; all which ceas'd so soon as it was made a Law. Upon the whole therefore, the Doctor hath told us abundance of terrible things that were to follow upon the passing of this Bill; and in the same place, in the same Chapter, hath produc'd an Example out of History, which confutes and contradicts every word of it. And it is to be observ'd, that the Doctor here argues upon po-

litick Considerations; what *may*, not what certainly will follow. Such things are not capable of certain Conclusions; neither the Doctor himself, nor any Man else, can certainly tell what Motions the passing this Bill will occasion among the Dissenters, or whether any Motions at all; and much less whether they will be of any dangerous Consequence; but what by strict and nice Observation, or in the Judgment of wise Men, may probably be the Issue. But when he hath brought an Instance, where the Case is put in all its Circumstances, and to all Intents and Purposes; and the Success was the direct contrary: That Instance is more forcible than all his Surmises and Conjectures, and perfectly confutes them. For one Matter of Fact truly represented, tends more to determine the Judgment of a wise Man in such Matters, than a thousand imaginary Reasons, and Conclusions drawn from Premises that hang in the Clouds. And however the Doctor may please himself in Harangues, and finding out Reasons to inflame the Dissenters; all other Men make another use of History; and from the same Case exactly happening before, are very apt to conclude, that the same Event will happen also; Otherwise History would be a very useless thing; and would transmit none, or very poor Instructions to Posterity. So that the Doctor may draw the Picture of as many Bugbears as he pleases: They may serve to shew the Man, but not the Cause: For so long as this Instance stands in his Book, every Title of it is directly contradicted; and that which is of the greatest Weight in Politicks, contradicted by Example too. I know the Doctor may say, he brought this Instance only against Persecution, and not to shew the consequences of this *new Remedy*. But that signifies nothing, so long as it is really a plain and visible Instance against his Consequences. He did not persecute them, but at the same time he kept them from all Places of Profit and Power: And therefore I will allow him, that it is an Example against Persecution; and he must allow me that it is an Example for the Bill. And if it be of force in one case, 'tis so in the other case too. As it confirms his Reasons against Persecution, so it utterly overthrows what he advances against the Bill. For from hence there are two things as clear as the Sun: First, That the Act of Toleration and the Bill against Occasional Communion, may very well consist together: They have done so already, by the Doctor's own confession; and then, the Doctor's Jealousies, imaginary Fears, oblique, and side-wind Injuries, are all as imaginary as the Fears, Conclusions drawn from his own Head, but not from the nature of the thing: And his Citadel is a Castle in the Air, a thing without

without a Foundation. And what connection, I wonder, is there between Places and the Toleration, that the debarring from one, must either necessarily or probably infer an Encroachment upon the other? Is there no difference between granting them a free Exercise of their Religion, and preferring them to Places of Profit? And what hath Liberty of Conscience to do with Secular Employments? And Men must have a strange stretch of Logick, who from such Premises can either directly or obliquely draw such conclusions. The Summ of all the Doctor's Jealousies and Fears amounts to this in other Words, If you do this, we do not know what you will do hereafter, and then the Toleration may be in danger. Now this is true: But if this be a Reason, it will be always one; and these imaginary Fears will disturb the Nation, and do all the Doctor's terrible things, whether the Bill pass or no: For neither they, nor we, nor any Man under Heaven, can tell what will be done hereafter. However, they have all the reason in the world to conclude the contrary; they have already all the Security of that Law; and if this Bill had pass'd, another Law superadded to secure it to them. And, notwithstanding that, the Doctor hath made for them I know not how many Fears, I do not believe that there is one among them, and much less any Number of them who hath any Jealousie of the matter; or is in the least apprehensive that their Toleration is in danger. The next thing that is evident from this Example, is, that the debarring Dissenters from Places, does not draw after it any one of the Doctor's Consequences: For 'tis plain matter of fact, That this very same thing was so far from uniting them closer, and putting them into Clubbs and Combinations against the Government, that it perfectly broke them to pieces; it took off their Leaders and (if the Doctor calculates right) was likely in a short time to take off all the rest, and draw in the whole Body of them. And what politick reason can be given why the Effects must now be perfectly contrary? For my part I know but one Reason; and that is, that the Doctor and such Writers as he, have done all they can to make it so. Here he hath furnished them with all the mutinous Topicks he can think on, and upon pretence of drawing consequences. He takes that Handle, to teach them all the Art and Cunning of Sedition. In the first place, they are to call the Bill, an attacking of the Toleration by a Side-wind, and a Citadel built to bridle them, and make Excursions upon them; and they must take new

measures and Councils, and strike up a stricter League with the discontented; and after all, they are to argue with themselves; and he hath fram'd such an Argument for them, as includes all the Provocations to Mutiny and Rebellion, and set forth with all his Skill and Eloquence (p. 252.) *The Law takes from them the privilege of being of both sides.*— And what will it avail to go over? *The Clergy will suspect us to be Wolves in Sheeps cloathing, and do their utmost to shut us out of their Flocks; and will rather encourage their old tried Friends, than their new suspected ones; and what can we get by Conformity? A few may, the rest will be unregarded, and we had better to continue in our Separation; and if we cannot get our selves into the State, why may not the State be brought to us? If we can be the superiour Religion, we shall have all the Power. Who knows what a resolute Perseverance may do? The Attempt once succeeded. Covering our Designs under the Veil of reforming Zeal; and by our Arts, Boldness and Industry, did we not overthrow a Government strongly supported? And why may not the same be done again? But if we fail in this, let us continue our Dealings to one another; let us apply our selves to Business, and grow rich apace: In all Affairs let us go together: we have Numbers; and if we do not scatter, we have a formidable Body; and whoever have a mind to disturb the State, will court us, &c.* Now here is a fine Speech; but what does all this Seditious Rhetorick tend to? Is it to dive into their Thoughts, or to tell them his own? Is it to prophesie what they would do, or to instruct them what they should do? And, to be sure, if it does not find them tumultuous, it is very proper to make them so. 'Tis as much as if he had said to them, Look ye, Gentlemen, if the Bill pass, you have nothing else to do, but to follow the Steps of your Fathers, and to turn Rebels: If you persevere, you may overthrow the Government as well as they; but if that cannot be done now, confine your Commerce among your selves; keep close together; you have Numbers, and are formidable, and will have an Accession of all the Discontented; and if you are not divided, you may be able to turn the Balance, and compass your Ends. And is not this fine Stuff to come from a Man, who pretends to bend all his Endeavours to keep *Peace at home*? It much tends to Peace indeed, to put inflaming and seditious Speeches into their Mouths; and to chalk them out a way to disturb the State: For the Doctor may be told (if he needs to be told) that these Topicks may be used upon any other Occasion. They are not calculated only for the Bill; but will serve any other purpose as well as that. If they affect Superiority,

periority and Power, if they are discontented upon any other occasion, or upon no occasion at all, but that they are resolved to be discontented ; These goodly Speeches will serve that turn, and may be applied to whatsoever they have a mind to : Whereas a Man of less reach than the Doctor, would have imagin'd that the way to *keep Peace*, had been the direct contrary ; and the Speech-making should have turn'd upon contrary Heads of Discourse ; That if they had any Fears, those Fears were ill grounded ; That the Toleration was in no manner of danger, but secur'd, and made more firm by that Act ; That those Gentlemen who were the most zealous for it, were likewise as zealous to preserve the Toleration inviolably ; That that Act did affect but a very few of them ; and which was nothing in comparison of their whole Body ; That those few it might affect, were the worst among them, Men of loose Consciences, who could comply for Preferment ; That if it did separate Hypocrites from them, it was much for their Advantage, for Hypocrites never did any good in any Society, but always Mischief ; That if it had any Influence in some small matter on their Secular Concerns (as in truth it had not) it would be Wisdom in them to overlook it ; and their Patience would have been kindly taken, and have tended to their Reputation, and shew'd them to be Men of Temper, who would not embroyl the Publick for some Difficulties of their own ; and seeing the Exercise of their Religion, and the Liberty of their Consciences was free and full : That main Point being secur'd, would serve to compensate a little Uneasiness, if any such should happen. Now this certainly is the most proper method to secure the *publick Peace*, and to keep them quiet and easie ; and the rather, because 'tis exactly true in every particular. Here is nothing *imaginary*, *no oblique*, and far-fetch'd Topicks ; but all true, plain, directly to the Point, and proper to promote Peace in all Men peaceably minded. But the Doctor, it seems, is for taking the direct contrary Course : He is for representing *imaginary Fears* ; and instead of satisfying those Fears, is for skrewing them up to the highest, and displaying them in the most formidable Colours his Eloquence can dress them in ; he is for representing a Faction Numerous and Formidable, and easily falling into dangerous Measures and Councils, and all this it seems to promote Peace and Union. These are new Politicks, and if this be the way to Peace, 'tis a new one of the Doctor's finding out, and which was never trod before : Not only our own Nation, but all Nations in the World, have been kept

kept in Peace by contrary Methods by keeping the Reins of the Government even, by steadiness in its Councils and Motions, not being interrupted by the Peoples Fancies, and imaginary Fears, nor intimidated by any Faction: And to what purpose are their imaginary Fears heightened and their Numbers augmented, but to strengthen the Faction, and weaken the Hands of the Government: It is in plain English, the Faction must not be disgusted, nor displeased, least they run into imaginary Fears and Jealousies, and these Fears and Jealousies put them upon dangerous Projects to overthrow the Government. At this rate we are like to have abundance of Peace and Quiet, which must depend upon Fears and Jealousies, and these imaginary ones too. Such fleeting and precarious Principles, which, as they have no Foundation, so they have neither Measure, nor End: But if this be really the Case, and Matters are in truth as the Doctor represents them; it is a better Argument for the Bill, than any I have yet met with: For I hope the Church Party may have their Fears; and Jealousies too, and the Doctor hath taken abundance of pains, that they shall not want occasion; and if the Dissenters imaginary Fears, may work so much mischief, I hope the Church Party's real Fears may operate as strongly, for prevention. And this Consequence is as clear as the Sun, that if there be such a Party who can fear without Reason, be jealous without cause, and then fall into the most destructive and pernicious Projects; 'tis not only warrantable but absolutely necessary, to make all possible provision to prevent the Execution of such terrible Fears and Jealousies.

XXIII.

*Rights of
Prote-
stant Dis-
senter's.
part II.*

To the same purpose another of their Advocates, who in the first place calls this Bill *Persecution*; and that his Reader may be sure not to mistake him, calls it so near ten times over. It seems the World hath been much mistaken about the sense and meaning of *Persecution*, which always till now hath been thought to consist of positive Evils affecting their Bodies or Estates; but these Gentlemen have got a *Persecution* of their own, which is purely Privative and Negative; and they are so very tender, that they are persecuted, when they are not hurt, nor so much as touch'd; nay, when they have all the Quiet and Freedom in the World. Here then we have got a new Distinction, to suit with *stated* and *occasional* Communion. What is Per-

Persecution? *Why* in their Logick 'tis twofold, first positive, and consists in Fire, Faggot, Confiscations, Fines, Imprisonments, and such like; secondly, privative, and consists in not having of Places, not having in their Hands the Power and Profits of the Nation. Well, no body knows what advantage may be made of a usefull word when it falls into some mens Hands: Persecution hath been the Topick for a great many Years, and it seems they cannot leave it yet, though the sharpest among them cannot tell how to fasten it; but however they are resolv'd to have it, and rather than fail will apply it nonsensically: And by this you may see how they mend upon you. They have granted to them all the Liberty of Conscience, they can desire, or wish for; but for all that they are Persecuted still and this Tyrannical Church is still exercising her persecuting Spirit, in keeping them from Places. And what can be said to, or of, such Men who are resolv'd to be persecuted, whether you will or no, and who are inflaming themselves and the Nation with the hardest words, which have no meaning nor can possibly be applyed. I have heard of a Gentleman who when he had drunk enough and too much, and the House would not let him have any more, he goes up to his Chamber, puts his head out of the Window, and cries out as loud as he could, *Fire, Fire!* This quickly alarm'd all the Town, made them rise from their Beds; and every body was inquiring where the Fire was: At last one told them he thought the noise came from such an Inn, and when they came thither, they knocked, and ask'd where the Fire was; he puts his head again out of the Window, and cries here, here, 'tis in my Mouth, and they will let me have no drink to quench it. Even so, these Gentlemen cry out, Persecution; and when you come to inquire where it is. *Why* 'tis in their Mouths, and they want to swallow some Places to extinguish it. I wonder what the *Roman* Emperors would have thought of the Christian Religion, if after they had granted a full Indulgence, the Primitive Christians should have been perpetually buzzing in their Ears, that they were still persecuted, because they were not made *Prætors, Præfects, or Major demo's*. Well, if it be Persecution, I hope 'tis not persecuting their Consciences; except an Office and Conscience be convertible; and then I do not know how much one may affect the other. However, this Author and several others, tell us it is their *Birthright*, and they ought not to be depriv'd of their *Birthright* for Opinions in matters of Religion, and such depriving, if it be not Persecution, 'tis
next

next door by. Now this is perfectly a new Title too: I wonder who was ever *Born* to the Treasury, Chancery or any other Office in the Nation, except what hath passed by Patent to Men and their Heirs. I have heard of a young Fellow, who coming to *London*, to be bound Prentice, and having the Fortune to see the Splendor of my *Lord Mayor's* Shew, and being ask'd by his Fiends to what Trade he would be bound; why truly he would be bound to a *Lord Mayor*. But even this wise young Man did not think that the Mayoralty was his Birthright, but that it must cost him seven years Apprentiship. Hitherto these things have been thought to pass by Favour, and the Government hath been perfectly free to dispose as they please, without any injury or wrong to others: But it seems what is Favour in others, is *Right* in them, and their tender Consciences have privileges above all the World besides. The Saints must inherit the Earth, and much more Offices and Places: nevertheless this is a strange reason from them, who will not so much as suffer the Crown to be an Inheritance; however, Birthright or no Birthright, it hath always been the practice of wise Nations, for the Legislature to interpose, and to appoint such Limitations and Qualifications, as were thought most expedient: and more particularly this hath been the practice of our own Nation, and the Case before us fully determines it. They submit to Occasional Communion, and justifie it as a Legal Qualification: But if Birthright (in their sense) must do it, all Qualifications are out of doors, and the Act of Uniformity is nothing, and Men may enter into the Church without qualifying themselves at all: For I suppose Mens Birthright equally extends to Ecclesiastical as to Secular Preferments, and reaches every jot as much, the Offices in the Church as those in the State. This Plea therefore hath a large Circle, and if they could but get it pass, would do their business all at once; and not only stop this Law, but overthrow all the rest. Nevertheless, this Author has a great many sad Effects, which he reckons up as the Consequences of this Bill: *To exclude the Dissenters from Places, would be to prevent them wholly from assisting in the Defence of her Majesty* (p. 11.) *That Exclusion having a direct tendency to alienate their Minds (from the Church) and to make it wholly useless to them, to turn their Thoughts upon her Majesty's defence, but absolutely necessary to divert them to contrive their own preservation* (p. 26.) *A very odd way of prosecuting a War, to create Uneasiness at home* (p. 31.) *It will alarm and cement the Dissenters. Such a Persecution must needs unite them in more prudent measures, and a more steady application to obtain better Securities* (p. 49.) *No likelier method to destroy*

stroy the Ceremonies, than to enrage and exasperate the Dissenters (ibid.)
What can be an extraordinary occasion to admit Dissenters into Offices,
if it be not when we have the most valuable things to contend for, and
the most united strength to contend with; and when we consequently want
all our joynt powers to oppose it (p. 58.) Now here we have a very
 fair Account of the Party. This Author pleads their Cause;
 but I defie the High-flown Church-man, or Ceremony-monger
 (as he calls them) to give a worse Character of them. Some
 few of them must not be excluded from Offices, but presently
 the whole Party is alarm'd, are *enraged and exasperated* (as he ex-
 presses it.) The Toleration it seems hath had an extraordinary
 Effect and tended mightily to cool and quiet them; when, be-
 cause they *cannot* have every thing they have a mind to, they
 grow peevish, and impatient, and run into Rage and Fury. This
 shews what *Moderate Men* they are, and how fit to teach *Moderation*
 to others. If *they* are excluded from Places, it prevents
 them *wholly* from assisting in the defence of Her Majesty. *Wholly*
 prevents them; that I take to be in all respects whatever. And
 why so, I pray? Is there no way to assist Her Majesty, but by
 having of Places! How many thousands are there in the Nati-
 on who heartily assist Her Majesty with their Prayers, Purfes
 and Persons too, in their proper Stations, who never had, ne-
 ver expected any Places? But 'it seems their Case is peculiar;
 they must be brib'd and hired, or there is no Assistance to be had
 from them; for 'tis wholly useless to them so much as to turn
 their Thoughts upon Her Majesty's Defence. *Wholly useless to*
them; that is, they shall get nothing by it, and the Nation may
 sink or swim, except they can find their particular Account in
 it. He tells us, and tells us truly; that being engaged in a War
 against a potent Enemy, *we consequently want all our joynt Powers*
to oppose it. But the Consequence of that is too, that they will
 not joyn their Powers, but keep them to themselves: For if
 they have not Places, they can do nothing at all. But
 this, as bad as it is, is not the worst of the Case, 'tis only nega-
 tive; and they, like good Subjects, only abstract their Assistance;
 and the Government must shift for it self as well as it can, and
 must expect no help from them. But that which follows, is of
 another Nature. He tells us, it will *cement the Dissenters*, Ce-
 ment them in what? In matters of Religion? make them unite
 better in their Worship and Devotion? No, No, that is not
 at all concern'd in the matter; but in pure Worldly and ungod-
 ly Politicks. *It must needs unite them, in more prudent measures and a*
more steady Application to obtain better Securities. I suppose, no body
need to be told what they mean by *better Securities*. The Tolera-
 I tion

tion they have already; but that it seems is no Security to them, except they have also Dominion and Power. And it is as easie to understand what they mean by *prudent Measures*. To be sure not the measures of Meekness and Modesty, of Quiet and Patience, of Submission and Duty; but such as are the Effects of *Rage* and *Exasperation*, the Consequences of *alienated Minds*; for these are the rare Qualities he tells us the excluding them from places will produce in them. And what are the natural Effects of these brutish Passions, but Sedition and Mutiny! And their thus uniting, is Caballing against the Government; joyn- ing their Indeavours to disturb, and if they can, to ruine, both Church and State. However, he tells us, it *must needs* be done; that is, they are resolv'd to do it, whatever comes on it, as he says before, 'tis **ABSOLUTELY NECESSARY** *to divert them to contrive their own Preservation*. Bless us! What's the matter? A Man would imagine, that upon such a hideous cry, the Gaols were full of them, and they were all going to be pro- scrib'd and banish'd; Whereas they enjoy as much Peace, Quiet, and Security as any in the Nation, and may always do so if they please. Cannot a few People be excluded from Places, but the whole Party must presently be in an Uproar, and threaten the Government with their angry Resentments? That they will unite and joyn together, and contrive, and embroil, and do the Lord knows what? Now if this be the true Character of the Party, and the Author knows them well enough, if they are come to that boldness to threaten and to publish their Threat- nings too, 'tis high time for the Government and the good Peo- ple of the Nation to look about them; and 'tis mere Vanity, to think to Satisfie them with a few Places; for these are Reasons will always hold, and they can cement, unite, contrive, and project to the end of the Chapter; and never leave till they have threatned themselves into all the Places of the Nation. Ambition and Covetousness are Appetites insatiable: They have no Bounds, nor End; and so long as these Topicks will pass, to be sure they will never want pressing them till they have got all the Power into their own Hands. Our Author offers very fair already: For he tells us (p. 11.) That the *Dissenters have been equally zealous to preserve the Constitution from Alterations of every sort; they impartially oppos'd the unreasonable and precipitate measures of K. Charles the first, and the beheading him afterwards, and were very instrumental in bringing about the Restoration. In K. Charles the II^d's Days, they offer'd themselves a perpetual Sacrifice, rather than let the Papists receive the benefit, or the State any detriment; they did what* they

they could to exclude the D. of York and save us the Danger and Expence of a Revolution ; and when it was necessary they had the Honour to pave the way to it, and heartily abett it together with the Settlement of the Crown, and Succession ; They have been the forwardest to give and to pay Taxes, and to fill the Loanes when Credit was the lowest ; and no Men have been more faithful in serving the Government ; They never opposed entering into the War, never opposed Money-Bills, or gave them unnecessary Delays ; and in fine they have the firmest Resolutions to use their Power to the Service of the illustrious Family of Hanover (p. 31.) And therefore having done such good things for the Government and Kingdom, or entitling themselves to them whether they have done them or no ; they ought to be preferr'd before all others, and to the best Posts ; otherwise they shall be wholly disabled from assisting Her Majesty, and they must cement, and unite in taking more prudent measures ; and put their Menaces, and their Merits together, their great Deserts, and their as great Threatnings ; I suppose they are irrefragable reasons, why they must be admitted to all, at least to the best Places of the Nation ? But whether this be an Argument for, or against the Bill, I must leave to wiser Heads to determine.

XXIV.

For a Conclusion. Let the true Sons of the Church of England bear with me, if I take the boldness to become their humble Monitor. If they do not see in what posture they are ; let them look into the last mentioned Author, where they will find enough in all conscience to open the Eyes of any People in the World. I would not (says he) be thought to go about to prove, that to admit Dissenters to Offices is not in some measure inconsistent with the Doctrines of the Divine Right of Kingly Authority, or with the Doctrines of absolute Non-resistance and Passive Obedience (p. 10.) If it be inconsistent with the Doctrines, 'tis inconsistent too with the Persons who maintain these Doctrines : And I need not tell you whom he means. Again, Two contending Parties are better than one domineering one : And the Peace that's founded upon the Power of ENGLAND's falling entirely into the Hands of one of the Parties, will be a Peace without Liberty or Union ; and will make good the Character that one of the Parties has gone under long since, That they'll unite with none but themselves, and have peace with no body but their Slaves. (p. 20.) These are hard Words, my Masters ; but I promise you, if ever they get into Power, they'll take effectual care to cure your Domineering ; and it seems there is no Peace

to be had with them, except they can have Places ; nay, they are downright *Slaves*, if they have not some part at least of the *Power of ENGLAND*. Well, this is a hard case, and I know but one way to prevent it ; That you make your *Slaves* your *Masters* ; and then, it may be, you may have *Peace*. He again tells you, *That a great many people mean something else by the Safety of the Church, than the Security of its Articles : And when they say the Admission of Dissenters into Offices is inconsistent with it, they mean 'tis inconsistent with the preservation of those Tenents which are either no part of the Articles, or less necessary ; as, the Divine Right of Episcopacy, the absolute Necessity of an uninterrupted Succession down from the Apostles, the Episcopal Form, together with the present Rites and Ceremonies of the Church, abstracted from its Doctrine and Discipline.* And then a little after it follows, *To say the truth, I don't know but that the Admission of Dissenters into Offices, may be an improper means to preserve these Mens Church, tho' I can't see how even this can ruine or destroy it. (p. 33.)* Perhaps he can't see it, and I hope no body will ever see it : But, to be sure, 'tis not for want of good will : For he himself, when he appeals to Experience, says, *Let her (the Church) try to find any Instance of the Dissenters endeavouring her Ruin, besides the lawful and open Attempts which they made upon all occasions after a further Reformation of the Church. (p. 40.)* And it is perfectly needless to explain what they now do, and always have meant, by a further Reformation. Alas, 'tis only to reform away *Episcopacy, the Liturgy, the Rites and Ceremonies* ; which are such small things, that if they were lopt off, the Church would not be in the least danger : For this Author says expressly (p. 37.) *Without which she would continue to be the same sound Protestant Church of ENGLAND, as much as a Turk would continue a Turk, though he should part with his Vest, his Swash or his Turbant.* Yes, without all doubt, as a Man left stark naked, is the same Man still ; yet, I suppose that those who stript him were very mercilefs and inhumane Thieves, altho' they did not steal away his *Manhood*. And, seeing the Author loves the Comparison, he may apply it a little further : If any Persons should rob a *Turk* of his Vest, Swash and Turbant, and then tell him *We have done you no wrong ; your Limbs and Entrails are as they were, and you are the same Turk still ;* I suppose he would think this aggravated their Villainy : They could not be contented only to robb him, but they must insult him too. Well, if this be not enough, and plain enough too, to shew you upon what Terms you stand with them ; He is yet plainer and bolder, (p. 52.) He puts the Question, *What is to be done with the Dis-*

senters

separators? And after having introduc'd the Example of *Herennius Pontius* (which is nothing at all to the purpose, as being no parallel Case in any one particular) he thus replies: *Either deal with them as true Friends to the Church and State, or as dangerous Enemies; if dangerous, they ought to be secur'd, proscrib'd, and I cannot tell what; but if true Friends, let them be impartially treated, &c.* And a little after it follows, *To deal with them in some Instances as Friends, and in others as Enemies; to divest them of some Power, and not of all,* IS TO PROVOKE THEM TO CONTRIVE ILLEGAL METHODS, and to leave them Strength enough to put them in execution. Do you want any more? If you do, I can furnish you; For in his Preface, pursuant to the same purpose, he lays down this general Assertion, (p. 4.) *A Law that establishes any one Religious Party, will aggrieve all others, and will be oppos'd and undermin'd upon all occasions.* Well, this is Plain-dealing however; and you are beholding to the Author for his Plainness: He hath laid the Case before you, and told you what you must trust to. It would be a Reflection on your Understandings, should I undertake to explain these, or draw any Inferences from them. They are as visible as the Sun, and apparent to all the World.

F I N I S.

*Books lately Printed for R. Wilkin at the King's-Head
in St. Paul's Church-Yrdd.*

A Nimadversions on some Passages of Mr. *Edm. Calamy's* Abbridgment of Mr. *R. Baxter's* History of his Life and Times; In a Dialogue betwixt a *Church-Man* and a *Peaceable Dissenter*: In which are shewn the Affection of him, and his Worthies, to the Establishment in Church and State, and the
Tendency

Tendency of their Principles; with a Postscript containing a List of above twenty Persons, most of which were converted from the Church of Rome by Archbishop Laud, and the rest preserv'd by him from embracing the Errors of Popery; being a sufficient Answer to the notorious Scandal lately cast upon that excellent Prelate, by the Seditious Author of the *Observator*.

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